

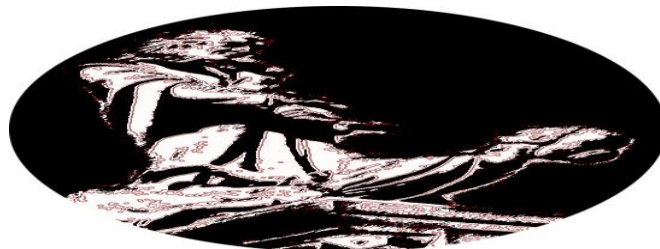
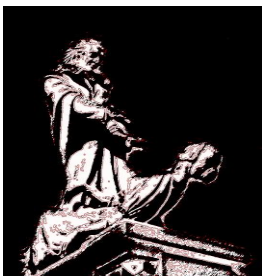
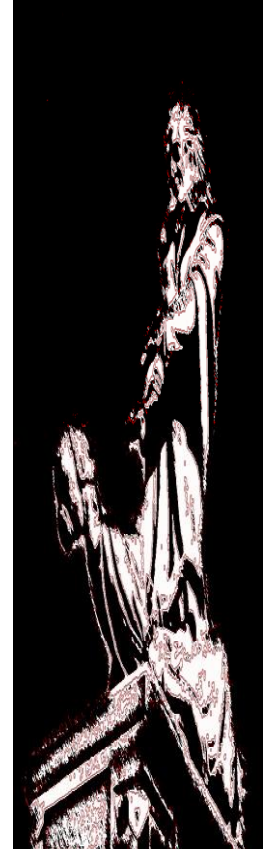
ABBE FARIA



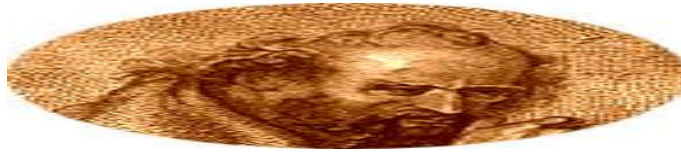
A Compendium of Articles and Photographs

Researched and Compiled by

Luis S.R.Vas



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THE REAL ABBÉ FARIA



NOT every one thinks of Marseilles as a land of Romance, nor indeed is it usually accounted a tourist point. Most persons debarking from a far Eastern or Australian liner know Marseilles only as a stopping-off place for the night, with perhaps a cup of coffee and a *petit verre* on a café terrace of the famous Cannebière as their evening distraction.

Just before entering the Vieux Port, midway between Cap Sicié and Cap Couronne, they have remarked the Château d'If, and perhaps recalled the fact that it was the prison of Dumas's hero of *The Count of Monte Cristo*. What they have not thought of, perhaps, is that Dumas's great romance forms, in its earlier chapters, a most fascinating guide book to the old Phocian metropolis.

There is a wealth of fact as well as romance in Dumas's novels, but like the poets he took liberal license with facts whenever he pleased, and like Homer he nodded as often. Dumas is good reading, and that is more than history is at all times, and if one will make allowance and verifications as he goes along he will

acquire more knowledge of things French by the reading of Dumas's romances than he will absorb by the tiresome perusal of Guizot and Michelet.

One of the most sympathetic characters of the whole Dumas's portrait gallery was the gentle Abbé Faria, Edmond Dante's fellow-prisoner, interred behind the thick walls of Château d'If. It is a question if the real Abbé Faria ever was a prisoner in the Château d'If, but there is no doubt whatever but that he had a very real existence, and served the purposes of Dumas, who, with the wonderful intuition of the romancer, made of him just the character that was needed as a foil to the high-strung, buoyant Dante.

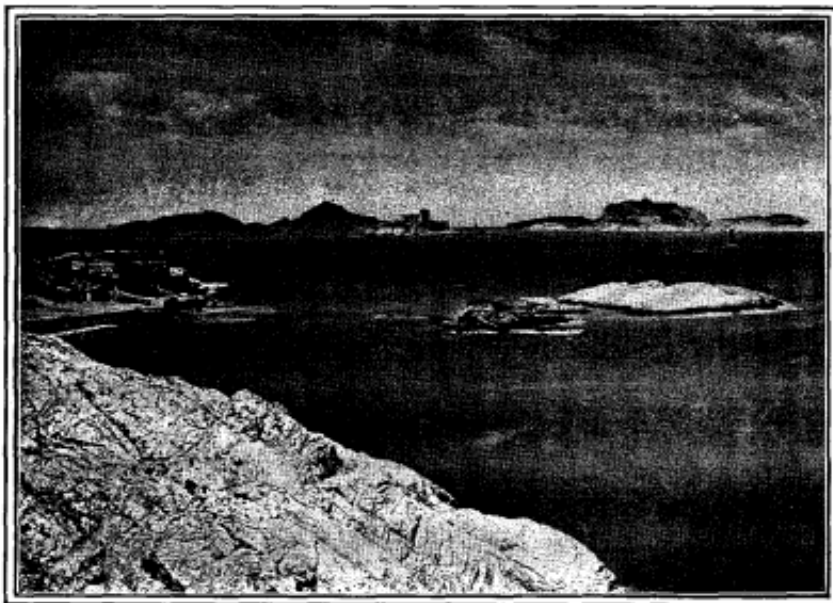
The real Abbé Faria was born in 1756, at Goa in Portugal, and baptised José-Custodio de Faria. His birth, even, was seemingly unfortunate, for his parents separated shortly afterward, and from an orphanage he entered a seminary, and afterward holy orders, in time becoming an Abbé and continuing his studies at Rome. He came to Paris clad in ecclesiastical garb in 1788; yellow of skin, dry of visage, tall and finely formed. His views were liberal in the extreme,

and during the revolutionary period he sought not to hide that he was one of the great class of refractory priests who caused no end of concern to Church and State alike.

One fine day the Abbé Faria became interested in the practices of Mesmer, becoming in time himself a *magnetiseur* of renown; he was in fact, as he said, a rebellious subject of the Church, ripe for Swedenborgianism. Faria was not wholly a success as a mesmerist; one

At this period Faria, like most temporary sojourners in Marseilles, probably visited the "Château-Port" of the Isle d'If, a matter of three miles or more off shore, at that time a prison of state. There is nothing whatever to show that for any reason, or at any time, he was ever a prisoner therein.

The visit to the Château d'If is made to-day, as then, in cranky little tubs which range themselves along the quays of Marseilles's Old Port, the owners of



THE CHÂTEAU D'IF AND THE BAY OF MARSEILLES

night at a dinner at Madame de Custine's he attempted his powers, and against more than one of his co-invites was not successful. Chateaubriand, who was present, ridiculed him and his new pretensions and declared that magnetism was only a species of magic and sorcery. Faria, nevertheless, continued his experiments of hypnotism at Paris up to 1811.

At this epoch he obtained a professorship of philosophy at the Lycée at Marseilles and remained there a year, during which time he was elected a member of the local medical association; one ignores, however, under what profession.

which seek to attract clients by vociferous loud-mouthed shouting, and even importunate pluckings at your person as you pass. The cost of the excursion is not great; for twenty-five sous, twenty, or even half a franc, one may make the round trip and be as uncomfortable as any one can possibly be on land or water for a *mauvais quart d'heure*.

Faria left Marseilles within the year, going to Nîmes, where he still practised his hypnotic powers, returning later to Paris, where he gave a series of public lectures on his profession of the "*Sommeil lucide*." He succumbed to a crisis

of apoplexy in September, 1819, at the age of sixty-four. He is supposedly buried in the Montmartre Cemetery, but the records do not say exactly where and no known tomb marks his grave.

Dumas merely modelled after his well-known symbolical fashion the episode of the Chateau d'If entirely out of his imagination. In the romance the Abbé Faria says to Dante at their parting: "Above all, forget not Monte Cristo, forget not the treasure!" The only treasure of the real Abbé Faria was his apparently sincere belief in hypnotism and its powers to accomplish as wonderful results as the mythical millions of Edmond Dante.

Moreover, Dumas had never even known personally Faria; born in 1803, he did not come to Paris until 1823, more than three years after the death of the Portuguese ecclesiastic. That Dumas may not have made a study of animal magnetism through the single published work left by Faria is not so sure, for it is

known that the romancer attended somnambulist seances during his early years in Paris, and in 1848 resumed their study, and incorporated certain manifestations in the *Memoirs d'un Medecin*, wherein the romance of Joseph Balsamo is revealed. When Dumas commenced the writing of *Monte Cristo*, in 1841, many persons then living may have attended the Abbé's conferences, notably general Noiset, a friend of Dumas, who died only in 1884.

Such is the strength of the imagination among writers and readers alike that the legendary type of the great characters of romance substitute themselves easily enough for real flesh and blood, and generations distant from the time of their inception one comes to believe in their authenticity. The Abbé Faria of Dumas's romance lives more vividly, certainly, to-day than when he lived at Marseilles in 1811.

Francis Miltoun.

AN ILLUSION

An open periodical I saw as I passed by,
And down the list of contents I idly cast my eye;
I saw the queerest title,—whatever could it mean?
"The Literary Spirit in the Modern Magazine!"

I looked again, and gazed at it in utter blank surprise.
Though I had read the words aright, I scarce believed my eyes!
For surely readers will agree no one has ever seen
The Literary Spirit in the Modern Magazine.

Of terms a contradiction! Of thoughts a paradox!
Experience it stultifies, at common sense it mocks.
As well say two and two make five, or that the sky is green,
As the Literary Spirit in the Modern Magazine!

I love the periodicals, I read them every time;
I love a lightweight story, or a bit of senseless rhyme.
But I never have discovered,—although my eyes are keen,—
The Literary Spirit in the Modern Magazine.

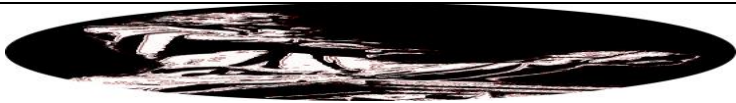
Perhaps there is a fountain that will give Immortal Youth;
Perpetual motion *may* be found; in wells there *may* be truth.
But credulity has limits; they must tell to some marine
Of "The Literary Spirit in the Modern Magazine!"

Carolyn Wells.

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ABBE		FARIA
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An Evening with the Abbé

Finding Abbé Faria

And they came out in numbers at the Abade Faria Square nudging the Adil Shah Palace to pay tribute to Goa's most famous son José Custodio Faria, also known as Abbé Faria or Abade Faria who died on 20 September, 1819. The tribute was in the form of a 40-minute documentary In Search of Abbé Faria: The Hypnotic Vision of a Goan Pioneer cleverly crafted by Isabel Santa Rita Vas and Cecil Pinto, with interviews and insights of intellectuals who have made it their business to study this fascinating man from Candolim, renowned in the world of psychiatry as the Father of Hypnotism. The event was organized by the Corporation of the City of Panjim in collaboration with Dhempe College of Arts and Science, Miramar.

Music and speeches

The evening began as it had 60 years ago during the installation of the statue, at 5 pm with a band of musicians playing classical old melodies charming the spectators filling the benches and chairs, giving them a taste of the interesting cultural fare waiting for them. Speeches were made by the Mayor of Panjim Ashok Naik, Dr S V Despande, Principal and Prof R B Pinto, Vice Principal Dhempe College of Arts and Science.

Showers of Blessing

The rain too decided to visit the venue first with a light drizzle then stayed for a while with an enthusiastic downpour. It says much for the Abbé's hypnotic influence that 249 years after his passing, spectators waited cheerfully in the rain gathered around his statue which has become Panjim's signature.

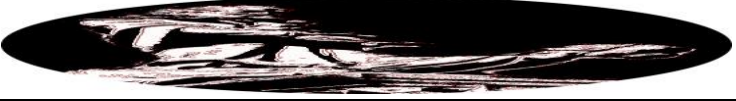
Rich tributes to the sculptor too

The documentary paid rich tribute to sculptor Ramchandra Pandurang Kamat of Madkai the creator of the sculpture of Abbé Faria and his faithful assistant Adelina, a French girl who he would send into a trance to demonstrate his theory of the power of suggestion. The sculptor Kamat also won international acclaim for various works including a gold medal for his work titled Adam and Eve. His work like Jhansi Ki Rani is seen elsewhere in the country too, but his sculpture of Abbé Faria in Panjim with the backdrop of the smiling River Mandovi, is recognized as his masterpiece. The statue was installed next to the Adil Shah Palace exactly 60 years ago, on 20 September 1945.

250 years coming up

Next year 2006 will mark the 250 th anniversary of the Abbé. In Moscow, Dr. Mikahil Buyanov, President of the Moscow Psychiatrists Association, is planning to organize a big conference in honour of Abbé Faria. Dr Buyanov recognizes Abbé Faria as a brilliant man of talent, courage and a quest for truth who was born ahead of his time and who blazed a trail for his descendants due to his sacrifice.

<http://www.panjim.org/abadeFaria1.htm>

ABBE		FARIA
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Sommeil Lucide

The first volume of his work on Sommeil Lucide was out in 1819.

The title page read:

ON THE CAUSE OF LUCID SLEEP OR STUDY ON THE NATURE OF MAN

by **Abbé Faria**

*Brahmin, Doctor of theology and philosophy,
Member of the Medical Society of Marseille,
Former professor of philosophy at the Université de France, etc.*

Here is a summary in his own words:

Firstly, I reject all theories of animal magnetism, baquets, external will, magnetic fluid as being unnatural and extravagant. Lucid sleep is a matter as natural as memory and imagination, faculties common to all but a not in the same measure. So also everyone is not susceptible to lucid sleep in the same measure. Lucid sleep can be developed through intellectual practice and favourable physical conditions. But it has nothing to do with the external will of the concentrator since subjects can be made to fall into lucid sleep with will, without will or even with unexpressed contrary will.

I think I have proved that the idea of a magnetic fluid is completely absurd, whether from the point of view of its nature, its application or its results.

Everyone cannot become a good lucid sleep subject, only the naturally endowed ones. I defy all magnetizers in the universe to produce lucid sleep in anyone who lacks the necessary aptitude. Anyone who falls asleep easily, perspires a lot and is moody is usually susceptible to somnambulism. Another factor all somnambulists appear to have in common is a continuous and rapid eyelid movement when their

eyes are partly shut. I have observed that the extraction of a certain quantity of blood, within twenty four hours, will turn someone with no previous aptitude into a good subject since the fluidity of blood adds not only to the depth of sleep, but also to the speed of its onset. I even had children induce sleep in adults simply by showing them their hand. So also nothing emerges in lucid sleep outside nature's realm or beyond the limits of human reason, but is accessible to anyone willing to dedicate himself honestly to the search for truth.

My observation shows that the trust determining the ease of this practice is generally established only through repeated lucid sleep. As trust becomes stronger through repetition, such aptitude is acquired and enhanced and its results are enjoyed more often.

Concentration of the senses is needed to fall asleep, since you cannot fall asleep when your mind is raked by concerns, worries, or restless blood.

Suggestion, which is an order from a concentrator, is the immediate cause that triggers the real and precise cause that produces a particular and natural effect, but cannot produce it on its own. Induced lucid sleep, is a concentration of the senses induced at will and limited only by internal freedom, but caused by the external influence of the concentrator's suggestion.

I use many methods to cause lucid sleep. Sometimes after selecting subjects with the right aptitude, I ask them to relax in a chair, shut their eyes, concentrate their attention and think about sleep. As they quietly await further instructions I gently or commandingly say: "Sleep!" and they fall into lucid sleep. If the first attempt is does not succeed, I try again, and sometimes even a third time; if he still fails to sleep I give up since the person unable to experience lucid sleep.

It has been known for ages that children at school, soldiers in their barracks, sailors on their ships made some of their friends can be made to fall into lucid sleep either by touching some part of their body or by simply engaging them verbally.

To interrupt lucid sleep I also use verbal command or suggestion like "Wake up!" and the somnambulist wakes up. Sometimes I use gestures waving my hand in front of the subject's eyes to wake him up depending how deep in it he is.

When subjects are resistant to the method described, I usually hold my hand in front of them but at a distance and ask them to look at it unblinkingly. I then move the hand towards them to within a few inches of their eyes, and the subjects shut their eyes and fall into lucid sleep. I do not know exactly which techniques the ancients employed to induce lucid sleep. But if we read the fable of Chiron the

centaur and take it as a description of a sleep induction, it looks as if they used the technique of presenting one's hand to the subject.

If the two previous methods do not work I softly touch the subjects on the head, the temples, the slope of the front nasal bone, the diaphragm, the heart, the knees, and the feet. Experience has taught me that a slight pressure applied to these parts of the body causes enough concentration to permit withdrawal of the senses. Thus successively massaged in their the body parts the subjects shiver, shudder and fall asleep.

What is, then, the use of methods of laying on of hands, presenting one's hand and massaging, with which concentrators induce sleep in subjects? Sleep occasioned in subjects upon a show of their concentrator's hand is therefore also an effect of their occasional concentration. As they see the hand, subjects know what is expected of them and immediately comply, sometimes even in spite of themselves, due to the strength of their intimate conviction.

I have brought subjects under trees, which, they were told, had received laying on of hands or been magnetized, when they actually had not. And the subjects slept. I brought others under different trees which had been magnetized, but without saying anything to the subjects, and they did not experience the slightest symptom of sleep.

There are no ways of producing the effects of lucid sleep and the relief, sometimes even the cure, of conditions arising from a source of external action. We have to attribute everything to the beliefs of the individual concentrating, such concentration being the only immediate cause capable of producing the desired effects, in proportion to his aptitudes.

The following are the main symptoms of lucid sleep: perspiration, palpitations, bursts of laughter or sobbing and tears usually in women, eye closure difficult to control at will, suffocation and proneness to vomiting, faintness, headaches and drowsiness. The sensitivity of subjects during sleep is so acute that no one can touch them without causing shudders, sometimes convulsions, unless previously warned of an impending contact. Only the concentrator can touch them without ill effects, but even he sometimes produces a jolt of surprise because he may have escaped their mind.

They can get into their mind that they are being harmed when they are merely being touched, or that they are only being lightly touched when they are really being harmed. They will feel sensations according to their expectations rather than to the actual situation.

All evidence shows that lucid sleep and naturally deep sleep are alike -- lucid sleep being the deepest level of sleep and inherent to the human condition. But degrees of lucid sleep are so numerous they will never be confined to general and consistent rules, the intensity of lucidity is proportionate to the depth of sleep. Men of genius live in wakeful sleep.

On receiving instructions orders from their concentrators, subjects can control all their internal and external organs at will, to the extent that the concentrators can compel them to receive certain impressions, independently of any physical action of objects, and trigger corresponding ideas in their mind. In the deep state of distraction that follows occasional concentration, only the concentrator remains in the mind of subjects. The somnambulists withdraw from all their surroundings, sometimes even from themselves, becoming deaf to the voice of strangers unless such stranger's reputation and actions in the field of lucid sleep have filled these subjects with an admiration at least equal to that which they feel for their own concentrators.

I have found that when spoken to in a foreign tongue, somnambulists are able to answer in their native tongue, and sometimes even in that foreign tongue, and my experience shows that no trained subject, irrespective of his level of lucidity, has ever done what natural somnambulists have sometimes done, such as speaking in foreign tongues with native ability.

Without the presence of actual objects, somnambulists see, smell, hear, touch, taste what has merely been suggested to them verbally. The sense of hearing allows them to hear what has been said; to find in things edible and potable presented to them a taste that does not exist; to touch a body that is not in their presence; to see and smell absent objects. One must not imagine that all these effects are illusory; they are so real that they manifest themselves within the subject's body as if he were experiencing the effects of natural causes. A glass of water will inebriate totally, if told it is brandy. I have told somnambulists I am offering them refreshments or medications in their sleep and handing them a glass of water, which they drank believing they were tasting the promised substance. I would tell them I was offering them tobacco, and then had them sniff an inodorous substance, to which they responded as if they were smelling snuff. A female somnambulist, believing she was inhaling the strong smell of ammonia, could not stand even for a few seconds after an empty bottle was placed under her nostrils. Others experienced sensations of cold, heat, indeed of all kinds.

A military officer employed in Paris, was quite a good somnambulist. While awake he was shown a handkerchief which he examined and gave back without the response. But soon after, in deep sleep he shook with violent convulsions. Asked what was happening, he said the handkerchief he had been asked to touch belonged

to a child suffering from consumption, which was true. I could with much difficulty calm him down, but only after telling him the handkerchief had been taken away.

When subjects are directed by external instructions they can trust, their intellectual operations and physical actions match precisely these commands.

Lucid sleep usually occurs when the subject's eyes are shut, although some sleep with open eyes. Their open eyes are always immobile. Some, however, move their eyes and see whatever takes place in their presence, but forget it all upon awakening. But they are so few that they can be considered a wonder. Some in this category, without being cataleptic, sleep for entire years while performing the functions appropriate to their age, status, and gender so well it is difficult to believe they are not in a perfect state of sensations. When awakened by a command, they are in a state of imbecility, know nothing of their surroundings, and relate everything to the time that preceded sleep. During intermediary awakenings, they recall only what they had seen in their normal waking state.

Every subject has the ability of controlling his body's involuntary movements on the concentrator's instructions, though some, because of natural talent, can exercise this control on their own of a few involuntary movements.

Whenever somnambulists are made to recollect what happens in their sleep, they usually report it upon awaking, as if it was a scene in a dream. They will remember any activity they are asked to engage in during sleep and to recall it upon awaking. This phenomenon does not usually occur in new subjects. Some, however, will focus their attention on whatever they are directed to, and are capable of spontaneous focus when prompted by an internal impulse.

This is how such effect is achieved. The subject is asked to observe, from a distance, someone he is acquainted with, or whom he can know through an object. He is then asked to see the same person in a mirror or in a member of the audience set in front of him. He is then requested, with or without slight pressure on his head, to shift his attention to the object or person in question so that it will be just as present when he is awake as during his sleep. He is also commanded to do so in the waking state.

So long as the subject's attention is not shifted, and he does not turn his attention away when he opens his eyes, he will see a scene similar to that of his sleep for as long as he is willing to look at it. Some subjects, however, due to their acute sensitivity and clear conviction resulting from it, see upon awaking what they saw in their somnambulistic state, projected on any object made of any material, but also in the absence of any actual object, merely by listening to words. Thus if they

saw a woman in their sleep, when a man is placed in front of them after they awaken, or even in the absence of any object or person, they will still believe to be in the presence of the woman from their sleep. When asked while in this sensory state to describe the object in detail, they will describe the gender, features, hair and dress of the model, and realize their mistake only when their natural vision is restored with a pass of the hand over their eyes. Subjects, upon command from the concentrator, experience effects analogous to those experienced by all external organs, without exception.

Whenever a subject sleeps following an order, he sleeps only because he wants to, but he believes that he sleeps only because of the power and force of the concentrator's intention. This is why, far away from his concentrator, at the indicated time and upon receiving a given signal (such as when one of his fingers is touched, or when he is shown a ring), he is compelled to sleep and think about his concentrator.

Some individuals fall asleep without external help, awaken at will and are careful to announce during one sleep episode the precise time of the next episode, during which they will provide information on their own conditions.

All effects of suggestions occur in subjects not only during lucid sleep, but also in the waking state so long as they have experienced concentration at least once. Some, however, exhibit these aptitudes without ever having experienced, or even being able to experience, this type of sleep. Nonetheless, this occurrence outside of sleep is only partly like what occurred during sleep, whether it concerns intuition or the influence on body movements.

But is it not contradictory to say that we influence our own actions and yet are unaware of such influence? No; it is the exact truth but has been little noticed by physiologists and philosophers.

Thus with mere words, healthy subjects can be made ill, and ill subjects can be made healthy.

Thus, also, a glass of water will help evacuate as much as required by nature if believed to be a purgative, and it will induce effortless and painless vomiting, if believed to be an emetic. Likewise, water placed under a subject's nose will relieve head congestion when presented as a decongestant. The same can be said of all other senses. As a result, an innocuous powder being administered as a curative for internal wounds reaches its goal promptly and efficiently. And these are the facts about the influence of subjects over their internal organs, as they respond to their operators' voice. Consequently, upon their concentrators' orders, subjects are paralyzed to the extent specified, feel the announced pains or are immediately

relieved of chronic conditions. This recovery can only be complete and radical when the action is repeated several times.

When asked during a sleep episode to reveal what they do not see in the waking state, subjects will promptly perform the requested task accurately during their next sleep episode. This is done without the least suspicion that they are complying with orders after awaking. They will even experience in the waking state, at a specific time, the effects commanded during sleep, such as menstrual discharge, vomiting, bowel movement and other similar results.

Subjects with a faculty for lucid sleep must be told ahead of time what they must experience to improve their condition and restore their health. The promptness with which patients with such an aptitude experience such beneficial effects, always depends on concentration, even in the waking state. These results occur in subjects not only during lucid sleep, but also in the waking state, so long as they have experienced concentration at least once.

Some subjects cannot feel the least sensation during the deepest lesions or amputations. But these effects become widespread and common to all subjects whenever the limb or body part that must be subjected to a difficult and painful operation is paralyzed by an operator. This measure renders them absolutely numb, and sometimes even prevents them from thinking about the operation upon awakening.

This method of treating patients is often advantageous, sometimes nil, and sometimes extremely dangerous and calamitous. Based on experience, we can see in all fairness that concentration has often done both good and ill to people with the proper aptitudes, and sometimes nothing to those who did not have the required faculties. Only those who perceive the nature of their concentration can affect certain patients. Daily experience demonstrates that subjects do not always respond to the same curative methods at all times.

Well-being caused by concentration in patients with aptitude for lucid sleep is extremely prompt and decisive. It is sometimes noticeable within twenty four hours, or even after one or two hours. These effects have to be announced to them ahead of time to avoid the risk of their occurring slowly and in stages.

Often even useless medicinal herbs taken in full confidence produce more beneficial effects than those known to be the most potent. It is because intimate conviction, which inspires the highest confidence, produces internal juices more effectively than all pharmaceutical aids. Such is the influence of individual nature when the body has the required faculty of obeying without resistance.

No subject, irrespective of how serious his illness, needs the medications he prescribes himself, and sleep alone, even just his aptitude to sleep, is all he needs for a full recovery.

Effects of lucid sleep are as ancient as the cradle of humanity, but have been noticed only recently in Europe by philosophical observers. Subjects with aptitude for lucid sleep are a challenge to human reason because they have deep knowledge on a variety of subjects, which they have acquired without study or meditation. They control all their involuntary movements; they reach objects at any distance in time or place and, consequently, through all obstacles; they read without help from the eyes any book, even closed; they unveil thoughts, even constant ones; they cause thousands of other sensory and real effects. But hoping to find in these oracles' predictions an unclouded, is a delusion and vain expectation that will never be fulfilled.

Excerpted from: Luis S. R. Vas Abbe Faria Life of a Pioneer Indian Hypnotist published by Broadway, Panaji, Goa, India



Saturday, December 31, 2005

Kator Re Bhaji: Through Corridors of Power




"The Goan Jose Custodio Faria (1756-1819), more known as Abbe Faria, is an enigmatic personality around whom many stories and legends have been woven. He is best known for having studied the human mind and the trance state, disproving the 'animal magnetism' theories' of the then famous Austrian scientist Franz Anton Mesmer. He travelled to Portugal, Rome and France, and lived and worked in the exciting times of the Pinto Conspiracy, in Goa, and the Enlightenment and the French Revolution in Europe. His life is layered with many stories some of which are captured in the play Kator Re Bhaji."

From the program for the Festival of Visual Arts and Theater, Kala Academy, Goa, 14 to 15 December 2005.

I attended the play Kator Re Bhaji (or Through Corridors of Power) by Isabel De Santa Rita Vas at the [Kala Academy](#) in Panjim, Goa, India. There is a statue of [Abbe Faria](#) in a park in town, down the road from the theater. This was an outdoor performance overlooking the beach. The performance was reminiscent of one at the [New Theater](#) in Newtown Sydney, with a strong political and social message, surreal aspects with a play within a play, music and perhaps too clever philosophizing by the playwright. But I like any play about the life of a scientist, and it was fascinating to discover the history of one of the locals who took part in the French Revolution.

posted by Tom Worthington at [7:31 PM](#)

ABBE		FARIA
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ABBE FARIA: A Man without a home . . .

by Dom Martin



Survival is man's solar vehicle to the geographic boundaries of existence. While some end up living in deserts and villages, others make it into cities and across continents. The scope of making it from good to better, is infinitely good. So also the odds! And then comes defeat. Suddenly, everything seems wrecked, or vain. Ideals fall apart and survival becomes a cumbersome ally. Or a psychological alley, capable of altering one's destiny, or annulling it altogether!

Defeat, therefore -- so to say -- is survival's first landmark. Death, is the last. From that point after, others become the judge and jury. Still others, the appellates or appellants. Yet, not everyone who walks through the streets and ghettos of survival, makes it to humanity's *Hall of Fame* and find the door open! Only the destined do. Abbe Faria was one of them.

The only son of a priest and nun, he ended becoming a priest himself -- a hypnotist, revolutionary, professor and scientist. His ambitions were as intemperate and secular as the times he was living in. And he endeavored to make them insecular . . . *lithurgic*! But fate had its own ambitious plans. It gave him glimpses of effulgent success and then tarnished it with unbearable frustrations. It initiated him into a world of outstanding wisdom, and then subjected him to ridicule. It

accompanied him to the balconies of fame and then abandoned him at poverty's threshold. And when he could take it no more, it concluded its dynasty in his life. He died of apoplexy on November 20, 1819, very much in the custody of material poverty.

In death, Abbe Faria is yet to die. He left behind no addresses and his grave remains unmarked and unknown.....somewhere in Montmartre. But history kept track of his footprints. Alexander Dumas immortalized him in his legendary work, *The Count of Monte Cristo*. Dr. James Braid expounded his theories fully and further, thus securing for hypnotism a permanent place in the galaxy of science. The Nobel laureate and scientist, Dr. Egas Moniz, consolidated him with supreme distinctions in his work: *O Padre Faria na Historia de Hypnotismo*. France perpetuated him in the civic and scientific pages of her cultural heritage. Portugal as well. Panjim too, with a spirit-stirring statue!

In the foreboding years, his statue will continue to be a symbol of our times. Of glory, wrapped in mystery and uncertainty, and then ignored.

Perhaps, this is what survival is all about: a hypnosis! A series of truths, never quite speaking the truth, because man is not here long enough to understand the motives of every single truth. Only death claims to know, and professes it in whichever form it is projected. The marble plaque in Abbe Faria's ancestral home, however, professes something else. It is almost a register of his birth and death. Because, nothing of Abbe-Faria in that house appears to be respectfully kept, or conserved.

Twice in the past, I made a plea that the house Abbe Faria was born in, be turned into a national monument. Or, transformed into a place of learning, for scientific seminars, exchanges and advancements. But nothing has evolved. If every proposed house were to be converted into a national monument, then half of humanity would be out in the streets. And it would be insane to do so. But in this instance, the situation is different. **Men who dedicate their lives for the intellectual betterment of others, come once in humanity!**

This article appeared in *O Herald* in April of 1986
Photo by author

ABBE		FARIA
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Great Goans: Abbé Faria (1756 – 1819)

Pioneer of modern hypnosis

Our tiny state of Goa has no dearth of illustrious personalities. But let's begin by turning the spotlight on one of the earliest non-resident Goans to make a mark on a global level, who introduced the West to the benefits of hypnotherapy and hypnosis in healing people, who engaged in pioneering work in the study of the mind, and became a legendary figure inspiring a writer like Alexandre Dumas to immortalize him as a fictitious character in his classic adventure novel – “Count of Monte Cristo”.

That gentleman's name was Jose Custodio Faria. Doesn't ring a bell? Maybe you've heard of the name Abbé Faria, the name given to him by the French, or Abade Faria, the Portuguese version of his name. In English this would translate into Abbot Faria. Yes, he was a Catholic priest, one of the pioneers of modern hypnosis in the world, and a Goan. A great Goan.

Unfortunately, Abbé Faria is one of those forgotten greats. It's such a shame that many Goans are unable to go beyond associating his name with a major road in Margao – Rua Abade Faria, or maybe the monument in the capital city of Panjim. Everyday hundreds of people pass by the Old Secretariat building, the former palace of Adil Shah near the Panjim waterfront. There's a bronze statue close by, actually a striking sculpture if you look at it closely, that might be just a part of the scenery for most of them. Not many will pause to admire the life size statue of a long-haired monk, hands outstretched as he hypnotizes a young lady about to collapse on her back, one dainty foot still in the air. Or read the inscription at the base of the statue: Jose Custodio, Abbé Faria, fundador do metodo de hipnose pela sugestao (founder of the method of hypnotism by suggestion). The statue, sculpted by the award winning Goan sculptor Ramchandra Pandurang Kamat, the first Indian to be awarded a Gold Medal by the Royal Academy of Arts, London, was erected in 1945 as a tribute to a distinguished son of Goa.

An interesting family history

Jose Custodio Faria was born in 1756 in Portuguese-ruled Goa to Goan parents, his father being a Catholic bamonn (Brahmin) from Colvale. He was born in his mother's house at Candolim. The house still exists and has been converted into a house for orphans by the Government of Goa; somewhat apt since his sister was an orphan adopted by his parents.

What is interestingly unconventional about his parentage however is that his father was a priest and his mother was a nun! It happened like this. Around eight years after he was born, his parents separated. Having abandoned studying for the priesthood earlier on to get married, his father rejoined the seminary, while his mother joined the St. Monica Convent in Old Goa to become a nun, rising to the position of prioress in later years.

At the tender age of 15, Faria Jr. and his father sailed off first to Lisbon and from there to Rome where both of them acquired doctorates in theology and were ordained priests before returning to Portugal in 1780. By then, young Faria had also completed a doctorate in philosophy from the University of Rome. A few years later, his father was arrested for his involvement in the Pinto Revolt, a conspiracy by the Catholic clergy for overthrowing colonial Portuguese rule in Goa, making him flee to Paris. There, influenced by French radicals, he took active part in the French Revolution and got thrown into a dungeon in the island prison of Chateau d'If. (The Abbé Faria in Dumas's Count of Monte Cristo was also incarcerated here.) Many prisoners were known to go mad during confinement in this infamous prison. But not Abbé Faria. During his 17 long years of imprisonment he practised and mastered the techniques of mind control and auto-suggestion.

Hypnotherapy and Hypnosis

After his release, Abbé Faria began a scientific study of the mind and of somnambulism as he referred to his research (the terms hypnotism, hypnotherapy and hypnosis being coined much later). He rejected Mesmer's theory that hypnosis was made possible by 'animal magnetism' and was the first to assert that it worked through the power of suggestion.

Abbé Faria cured thousands of patients even as he taught as a professor of philosophy in Marseilles and Nimes. But his work and experiments in hypnotism were denounced by the church authorities and some other scientists who branded him as a propagator of occult practices. Ironically, his seminal work titled *De la Cause du Sommeil Lucide* (On the cause of lucid sleep) published just before he died in 1819 is acknowledged today as a valuable contribution to the study of the hypnotic sciences.

Kator re bhaji!

An interesting anecdote is told of how on returning to Portugal with two doctorates under his belt, Abbé Faria was invited by the Queen to preach at her chapel to a congregation of the Portuguese nobility. But seeing that, after ascending the pulpit, his son was unusually tongue-tied, his father who was standing close by urged him in his native Konkani, a language no one else in the august gathering understood, “Putā, hi sogli bhaji; kator re bhaji!” (Son, they’re all veggies, grass heads; go cut the veggies!) Meaning: This is a simple task, just do it! Shaken out of his stupor, the young abbot then vowed the listeners with his preaching. This incident is believed to have sparked Abbé Faria’s interest in the power of suggestion and the science of mind control.

Tributes

In 2006, to mark his 250th birth anniversary, Portugal released a postcard of Abbé Faria’s Panjim monument. In Goa, Prof. Isabel de Santa Rita Vas staged a play titled “Kator re bhaji!” celebrating his life. The previous year, Vas and Cecil Pinto, the popular Goan columnist produced and released a documentary – “In search of Abbé Faria: the Hypnotic Vision of a Goan Pioneer”.

Eminent Goans like Abbé Faria are an inspiration for future generations. So, the next time you visit Goa, spare time to visit the tales of the past. Don’t just take your children and grandchildren for romps on the beach. Show them our rich cultural heritage and enlighten them about our treasure trove of luminaries.

Suggested further reading:

<http://www.abbefaria.com/The%20Revolutionary%20Abbot.htm>


An excerpt from the book Child Psychiatry and You by Dr. Mikhail Buyanov, President of the Moscow Psychotherapeutic Academy, and also the author of a book on Abbé Faria : A Man Ahead of His Times.

<http://www.abbefaria.com/Sommeil-Luis.htm>

A summary of Abbé Faria's long treatise on lucid sleep in English by Luis S. R. Vas.

Great Goans: Abbé Faria (1756 – 1819) | Veena Patwardhan
www.veenapatwardhan.com/greatgoansabbefaria17561819.html

Posted on July 31, 2012 by Veena Patwardhan

ABBE		FARIA
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The Man Who Pushed the Lady Down

Anzil Fernandes



Statue of Abbé Faria at Panjim

In 1990's travelling to Panjim was a rare occasion for a Satxttikar unlike today. Whenever I accompanied my dad to Panjim city be it for some official work or going to Miramar beach; I always witnessed a statue of a man staring at a falling woman with his hand stretched towards her. As a child seeing the statues of both the individuals, I always thought and I was convinced that the man pushed the lady down and God punished him by turning him into a statue. And as I inquired about him my dad said he is Abbé Faria and he was a great magician. Wow! I so excited, but my question remained unanswered, why did he push the lady down?



Jose Custodio Faria was popularly known as Abbé Faria. (Also written as Abade or Abbot) He was born on May 31 1756 in Candolim village of Goa, to his parents Caetano Vitorino Faria and Rosa Maria de Souza. She was the daughter of Alexandre de Sousa, a rich man from the village of Candolim.



Abbé Faria's Maternal House in Candolim



I was told this is the room where he was born.

It seems that his parents did not get on well with each other and separated with the permission of the Church. Interestingly Abbé Faria's father joined Old Chorao seminary (sadly this institution no longer exists) and became a priest and his Mother Rosa Maria de Souza joined the St. Monica Convent at Old Goa and thus became a nun (She rose to become its prioress and acquired the appropriate nickname of peacock. All the nuns in the convent were also given a bird's name as their nickname according to their position or occupation – swallow, mynah, sparrow, dove etc) Meanwhile Abbé Faria lived and studied in Colvale.



St. Monica Convent , Old Goa



Queen of Portugal D. Maria I and King of Portugal D. Jose' I

Off to Portugal

In search for better prospects, at the age of 15 Abbé Faria and his father sailed to Portugal for via Ship named S. Jose' on 21st February 1771. In Lisbon, King D. Jose' I and D. Maria I sponsored Abbé Faria's studies in Rome. He was enrolled at

the college of Propaganda Fide in Rome, where he obtained a doctorate in Theology in 1780.



College of Propaganda Fide in Rome

In gratitude for sponsoring his studies, Abbé dedicated his thesis to King D. Jose' but since he died on February 24, 1777; he dedicated it to the Queen of Portugal D. Maria I and D. Pedro III.



Pope Pius VI (1717 – 1799)

He also wrote a study on the Holy Spirit which he dedicated to the Pope Pius VI. Impressed by his work, he invited him to preach before him in the Sistine chapel on the day of the Pentecost. His sermon on 'The Advent of the Holy Spirit' is now translated and is available online.

Cator re Baji



Queluz Palace

On his return to Lisbon Queen D. Maria I invited Abbé Faria to preach in Queluz Palace Chapel. It is said that when Abbé Faria climbed to pulpit he was dumb struck by the stage fright. But his father whispered to him in Konkani '*hi sogli baji; cator re baji*' (They all vegetable, Chop off these vegetable)



Pulpit at the Queluz Palace Chapel, Lisbon

These word had a profound impact on his life so much so that he not only spoke fluently from pulpit but later in life it help him to discover and understand the power of verbal suggestion in hypnosis. Abbé Faria must have wondered how small phrase could change his mind and this question led him to write his lifelong thesis in French on “De la cause du sommeil lucide” (The Cause of Lucid Sleep published) in 1819. Here in Lisbon Senior Faria became the confessor to the King

and the Queen (But this fact is being disputed) and Junior Faria was made the Priest at the Royal Chapel.

Pinto's Revolt Failed

In 1787 A Conjuração dos Pintos or the Pinto's Revolt (a conspiracy to overthrow Portuguese Government in Goa) was unearthed in Goa which was masterminded by Senior Faria and Abba Faria was one the Principal character responsible for the revolt.



Subsequently in July 1788 when Secretary of State learnt about the details of the conspiracy, he ordered some Goans residing in Lisbon to be apprehended. But by then Abbé Faria and his companions had already fled to France. Abbé Faria's father was questioned but no evidence was found against him but he lost his influence at the court and went into oblivion.

In Paris

Upon his arrival in Paris Abbé Faria is rumoured to have met Tipu Sultan, the Tiger of Mysore, who was said to have come to Paris to seek French military aid against the British. The Abbé is said to have been commissioned by his father to approach the Sultan for aid to fight against the Portuguese. As this happened, neither of them got what they sought.





Storming of the Bastille Prison 1789

In Paris, Abbé Faria's work did not please the authorities and he was imprisoned in the Bastille. There one of his guards was fond of playing draughts; however, each game only lasted a short time and had to be started again. Jose Custodio de Faria often played with this guard and to prolong the pleasure, he invented hundred-square draughts. This was his first contribution to history, writes Dr. Mikhail Buyanov, President of the Moscow Psychotherapeutic Academy.

During the French Revolution, Abbé Faria not only supported the Revolution but he also picked up the sword and led a battalion of citizens against the National Convention against the terror.



Chateau D'If prison

In 1797 "he was arrested in Marseilles, and sent to the Chateau d'If by a law court and was shut in solitary confinement. While imprisoned he gradually trained himself using techniques of self-suggestion.



Abbe Faria reveals the secret of the Illuminati in Dumas: The Count of Monte Cristo

After a period of 17 years he was released, he was now old but this did not stop his from continuing his work. At Rue De Clichy in Paris, he conducted classes and demonstration on Lucid Sleep.

In 1815, General Noizet met Abbé Faria and he wrote, "He received me with much enthusiasm and convinced me to review his text with him, to correct some stylistic irregularities that, as a foreigner he could not have helped having introduced. I therefore began this laborious task, without contradicting any of his theoretical ideas and concentrating on the sentence structure only, but I found him so stubborn that I soon regretted my quick agreement to help.... What I can add is that I am absolutely convinced of poor Faria's good faith, of the reality of the effects he obtained and the exactitude of a great part of his doctrine, while believing that his physical appearance, his use of facial expressions and his self-assurance played some part in convincing his subjects."

Faria demonstrated hypnosis at age of 49 at Rue de Clichy in Paris and he soon known all over Paris. But the fame also attracted the displeasure of clergy. Let with no choice he retired as a chaplain to a religious establishment and there wrote his book in French *De La Cause Du Sommeil Lucide* (On The Cause of Lucid Sleep) published in 1819, soon after which he died of a stroke at the age of 64. *De La Cause Du Sommeil Lucide* was translated into English for the first time by the Goan scholar Dr. Manohar Rai Sardessai in 2004.



Abbe Faria's bust at his maternal home

He achieved an insight into what the scientist could only see 100 years later. Subsequently, the scientific community awoke, acknowledging him as 'The Father of Hypnotism'

Works and Study on Abbé Faria

Abbé Faria's investigative biography and study by the Goan scientist Dr. D. G. Dalgado in French was published in 1906 on his 150th birth anniversary. This work, along with Abbé Faria's own work with comments was translated into English by Dr. Laurent Carrer, a French hypnotherapist based in the US, in 2004.



Dr. Laurent Carrer

Dr. Egas Moniz, the Portuguese Nobel Prize winner in medicine, wrote a study of Abbé Faria titled Abbé Faria in the History of Hypnotism in the 1950s based mainly on Dr. Dalgado's study.



Dr. Egas Moniz

Tributes

There is a bronze statue in Panjim, Goa of the Abbé Faria trying to hypnotize a woman. It was sculpted in 1945 by Ramchandra Pandurang Kamat.

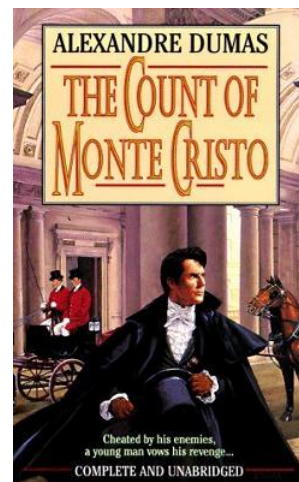


Portugal commemorated the 250th anniversary of the Abbé's birth in May, 2006, by releasing a postcard of his statue in Panjim, Goa.

A prominent main road in south Goa Margao is named 'Rua de Abbé Faria' (Street of Abbé Faria) in his honour.



Alexander Dumas



Alexandre Dumas, père used a fictionalised version of the Abbé in his famous novel *The Count of Monte Cristo*. In the novel, Faria, an Italian, is a prisoner of the Château d'If who instructs Edmond Dantès, the protagonist and a fellow prisoner, in a number of fields including mathematics, the sciences, and foreign languages, and eventually helps him to escape from the island prison. He also discloses to Dantès the whereabouts of a hoard of jewels at Monte Cristo, a small island near the Italian coast, before dying from a cataleptic seizure.

Asif Currimbhoy in his famous play *Abbé Faria* narrates the dramatic situations of the life and views of a revolutionary priest and Premier hypnotist.

The Institute of Clinical Hypnosis & Counselling established in Kerala state of India is a memorial to Abbot Faria.

The Mustard Seed Art Company, a theater group from Goa, celebrated the 250th anniversary of Faria's birth by staging a play entitled *Kator Re Bhaji*, which was written and Directed by Isabel de Santa Rita Vaz.

Now having gone through various sources and after read various accounts on Abbé Faria's life; I have finally got my answer. Abbé Faria did not push the lady down but he hypnotised her. ,

“The Abbot de Faria's mystery does not lie in the circumstances of his life that are unknown to historians and lost forever. His mystery lies in his talent, courage, and quest for truth. His mystery is the mystery of a genius who was persecuted, oppressed, and tormented while he lived and made a banner, or a symbol after his death. His mystery was the mystery of someone who was ahead of his time and blazed a trail for his descendents due to his sacrifice.” —**Dr. Mikhail Buyanov**

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Photograph Courtesy:

- Statue of Abbé Faria at Panjim: *Anzil Fernandes*
- Abbé Faria's only portrait: http://www.supergoa.com/img/galeria_afaria.gif
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The Man Who Pushed the Lady Down - Goenche.com
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ABBE		FARIA
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SOMNAMBULISM AND ABBE FARIA

by Etienne de Juoy

. *Per amicitiam, divosque rogatus,
Ducere me auditum, perges quocumque, memento,
Nam, quamvis referas memori mihi pectore cuncta,
Non tamen interpres tantumdem juveris: adde
Vultum habitumque hominis.*
HOR. Sat I. Lib.2.

I have often inquired, but never obtained a satisfactory answer to the question, “Why have that class of men whom the Greeks denominated Agyrte, the Romans Circumforanci, and we, in a rather vague way, Charlatans, always chosen France for the principal theatre of their quackery?” These persons do not think Frenchmen greater fools than other people: should they be imagined less addicted to antiquated rules, more free from the prejudices of custom? They will answer themselves that they are always the last, if not to acknowledge, at least to adopt useful inventions. They will confess that Christopher Columbus in vain begged that he might be allowed the favour of discovering a new world for their advantage; that the vortices of Descartes were maintained for half a century among them against the system of Newton; that inoculation had during thirty years saved hundreds of thousands of European lives long before it was with difficulty introduced into France; that even at this moment, a large proportion of the inhabitants of Paris obstinately persist in drinking the impure water of the Seine, in preference to the clear filtered beverage which they can procure at the same price; and, in short, that all innovation, bearing a highly-marked character for grandeur and public utility, has ever been in this country the object of the most inveterate and absurd opposition.

It is however true that, in revenge, all futile follies, all extravagant theories, all ridiculous schemes, (provided they originate with foreigners) are sure to meet among us with favour, protection, and enthusiastic encouragement. From Luc Gauric to the Abbe Faria inclusively, I do not know a single foreign Doctor,

whether he has pricked for his dupes on our quays or in our saloons, whether he has had his companions in the shops or in the palaces, who has not found means to realize a sort of fortune in France. Behold upon the Place du Louvre this famous Doctor Napolitano, rolling about in his open cabriolet, with his huge periwig whitened with powder, his full scarlet coat trimmed with gold lace, his embroidered vest, rings upon every finger, and his ample ruffles of Flanders lace; in what does he differ from this most illustrious Cagliostro whom we have seen, at the close of the eighteenth century, boast, even in the Oeil de Boeuf¹, at Versailles, of being able to make the dead speak, and enrich himself by means of a Phantasmagoria, which when some years after carried to perfection by Robertson the physician, proved the ruin of that individual.

The first and boldest of the Charlatans who have appeared in France is indisputably,

*“.....Cet Ecossais celebre,
Ce Calculateur sans egal,
Qui, par les regles de l’algebre,
Menait la France a l’Hopital². ”*

This prototype of all Charlatans born or yet to be born, escaped from England, where he was condemned to be hanged, in a very few years changed his country, his religion, his condition and his fortune. After having in vain endeavoured to introduce his System into every state in Europe, he at last came to establish it in France: - the result is generally known!

Succeeding the adventurer Law, sprung up another adventurer of the name of Willars, who made a rapid fortune of many millions (of francs) by bottling the waters of the Seine, and selling them as an universal panacea, which would lengthen human life to the extent of at least a hundred and fifty years. The Parisian wine-merchants are the inheritors of his secret, which they vend however under another name!

Bietton, acquainted with the miracle wrought by the water of the river, thought he might be as successful drawing the element from its source. He announced the possession of a physical faculty peculiar to himself, by which he could discover, or rather perceive the existence of subterraneous springs, at whatever depth they might be situated, by means of a hazel switch and an able colleague. He succeeded in reviving for a considerable period this pretended

science of Rabbdomancy, which an Ultramontane quack had imposed upon the credulous in a preceding age.

Mesmer burst forth with greater éclat, and with more powerful means than his predecessors; and his triumph was less ephemeral. He had, if you would believe him, discovered a new agent in nature, which he called Animal Magnetism. The properties of this agent, by creating new affinities and new relations between men and things, produced miraculous effects. As magnetism operated chiefly upon the nerves and the imagination, our ladies were its earliest converts. The Tub of Mesmer became the rendezvous of beauties of the court and city. Magnetism hatched Vapours, Spasms, Nervous Affections, of a thousand kinds; and these diseases of the imagination, which seized the physicians themselves, procured proselytes for the German Doctor in the very bosom of the Faculty. Those who most obstinately denied the efficacy of magnetism, perceived however that it was not without its influence on our manners; that it brought into contact many persons who would never otherwise have been seen together; and that the virus of the Tub produced a wonderful effect upon the virtue of women. When the government thought it time to put an end to this comedy, they procured it to be represented on the stage, and the Modern Doctors threw into utter discredit the doctors of the day.

This quackery of Mesmerism, which I recollect that Doppat, the pupil of Deslon who had himself been the disciple of Mesmer, ingenuously said, “Those who are acquainted with our secret, doubt it more than those who are ignorant of it.”, has given birth to Somnambulism, for which, at this moment, the Abbe Faria keeps a school, to the great scandal of good sense, and of the philosophy which he professes. I was present at the sitting, that is to say, at the public mystification, which took place on Wednesday last, in a house in the Rue de Clichy. I shall relate what I saw; it is impossible to represent the matter in a more ridiculous light.

The apostle of Somnambulism had chosen the school room of a house of education, as the theatre for the exhibition of his juggling tricks, in the execution of which, he is, as will be seen, far inferior to Olivier.

Before the professor appeared, I examined the assembly; it was brilliant, numerous, and two thirds of it composed of women in the flower of their age. It was easy to see that the greater proportion of them came to the place with very favourable prepossessions towards the new doctrine. I was placed near Madame Maur, and I could discover in that amiable person, the different characteristics which credulity, confidence, and persuasion, impart to the physiognomy.

The Abbe, accompanied by five or six young girls, appeared in the space reserved for him at one end of the apartment: - his complexion browned by the fires of the Goa Sun, did not detract from the regularity of his features; and I thought I could perceive that the most beautiful half of his auditory, seemed in this respect, to have no stronger prejudices than the tender Desdemona.

The Orator commenced by a discourse in so grotesque a style, that it was necessary to be a Frenchman, and to recollect that he who spoke was a foreigner, not to interrupt him at the end of every sentence, with bursts of laughter. The course of his ideas, unfortunately was no less ludicrous than the language in which they were expressed: it is almost doubtful, whether human extravagance could go so far. After an eulogium, emphatic to absurdity, on magnetism and its general properties, the professor laid it down as a principle that this mysterious agent was the basis of all instruction, the foundation of all sciences, the key to all human knowledge. Before hearing this philosopher from the coast of Malabar, who could have imagined that to magnetism appertains, not only the power of revealing to us the secrets of medicine; and the cause, the seat, and the cure of all diseases, but also that of enabling us to ascertain the configuration, the matter, the motion of the stars and the nature of their inhabitants? We may therefore make ourselves very easy on the subject of the future progress of medicine and astronomy; even morals need no longer trouble us, for magnetism will be found an ample substitute: “all the virtues are thence derived as well as all true knowledge, and political science, is itself subject to the action of this extraordinary principle.”

After this luminous definition of magnetism, M. Faria addressed us on the subject of Somnambulism, which is its immediate result. As far as I was enabled to ascertain from his unintelligible jargon, the state of Somnambulism is for man, and especially for woman, the most consummately blissful; - persons in the condition of Somnambulism develop faculties and information, of the possession of which, they are utterly unconscious when awake, such as the gift of tongues, and the second sight; and what is still more wonderful, in particular cases, it even produces new organs. Thus, one of his pupils had attained the peculiar endowment of reading in her sleep, by that part of the human body which the first created man and woman alone did not bring into the world. Unfortunately, the proof of this miracle was of a nature not fit for public exhibition!

Other experiments were presented. The four young girls were placed in a row, and the preliminary discourse of the master, had so excellently predisposed them to slumber, that the very moment the magnetic rod touched them, they were plunged into the most profound sleep. One of them in her nap said she was thirsty: “What will you have to drink?” demanded the cajoler – “Sugared water”. Immediately he presented her with a great glass of clear water which he contented himself with magnetizing, instead of sugaring. The little girl took the glass of water, drank it and complained that it was too sweet.

The Abbe might have insisted a little upon the benefits which might have be derived from magnetism at a period when sugar is so dear; but without noticing the objection made to him, he passed on to a second experiment. “This young person”, said he, pointing to one of the sleepers “does not, as you may readily believe, understand one word of Latin. Well! In the state of Somnambulism, in which she at present is, you shall see that she can comprehend what is spoken in that language. To prove it: -- “Ars longa, vita brevia. Answer Miss, what is the meaning of these words?” “Life is long and short!” Loud bursts of laughter broke out on all sides, and the sitting would hardly have been suffered to proceed, had not the motions and cries of a third Somnambulist fixed anew the attention of the assembly. “Stop thief! Murder! Stop thief!” she exclaimed. The magnetizer questioned her – “What is the matter?” – “A murder in the Rue de Celichy!” “Who are the perpetrators?” “Two men whom I can hardly distinguish!” “Are they arrested?” “Only one of them!” This trick would have excited a considerable sensation, had not many of the company been aware of an event which had taken place three hours before, of which the Somnambulist and the Professor, like other people, had learned the circumstances.

The experiments of members paralysed and deparalysed at the word of command given by the magnetizer, finished by exhausting the patience, and disgusting the honest feelings of the spectators. At first, murmurs were heard; these were succeeded by hooting; next, they hissed the Indian Professor, who very dexterously accounted for the want of success which attended his efforts, by declaring, that the presence of a single skeptic was sufficient to neutralize the magnetic virtue, and confound the talent of the magnetizer.

I have been desirous in this essay to answer the reproach which has been applied to me, for not having heretofore, in a work dedicated to the delineation of living manners, devoted a page to the exposure of a doctrine so perfectly absurd and ridiculous. But there can be no danger of its coming into fashion. And we

have no cause to apprehend that the steps of Abbe Faria will be followed by any other Professors.

- 1 The anti-chamber of the grand apartment at Versailles, so called from the form of its windows. Tr.
- 2 This celebrated Scotsman; this unequalled Calculator, who, by the rules of Algebra, led France to the Hospital.

Etienne de Juoy was a French poet and librettist. His essay, Somnambulism and Abbe Faria, appeared in Volume III of the The Paris Spectator (1815), and was translated from the French by W. Jerdan. The Paris Spectator was dedicated to making observations on 'Parisian Manners and Customs'.

http://en.wikipedia.org/wiki/Victor_Joseph_Etienne_de_Jouy

ABBE		FARIA
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TWO PORTUGUESE BOOKS ON Abbe Faria released. Announcements and review of one reproduced here followed by their English translation

Dualistas

O Hipnotista Abade Faria e o Enigma da Descorporização em Vida

Autoria: Luís Joyce-Moniz

Temas: Romance, Ficção

15,00 €

detalhes do preço

Stock: disponível

Sinopse:

Claude Navarro, luso-suíço, hipnotista num barco-casino no rio Mandovi, em Goa, aceita investigar a veracidade da presença em Madurai, no sul da Índia, do pai da hipnose e da hipnoterapia, o goês Abade José Faria, em 1818, antes da sua morte em Paris um ano depois. Faria teria estado com o pensador Gopinatham Venkata no seu centro espiritual em Madurai, para lhe expor a sua teoria sobre o sono lúcido e estudar a implicação deste na doutrina dualista mas agnóstica de Venkata. Navarro faz-se passar por um professor suíço, estudioso da obra do Abade, para que lhe permitam utilizar as suas técnicas de indução hipnótica mútua com o guardião da memória de Venkata. Sob hipnose, Navarro personifica Faria e o guardião personifica Venkata. Mas este plano sofre vários desvios, e Navarro vê-se envolvido numa trama trágica e complexa, em que a hipnose confronta a meditação, o hinduísmo perde-se no budismo e, sobretudo, o espírito separa-se do corpo ainda em vida.

Índice:

O AUTOR:

Luís Joyce-Moniz, nascido em 1945, é professor catedrático aposentado de psicoterapia e psicologia da saúde da Universidade de Lisboa. Licenciou-se na

Universidade de Genebra, e doutorou-se na Universidade da Califórnia em Santa Barbara, onde também leccionou. Entre os seus trabalhos contam-se a Modificação do Comportamento (Ed. Horizonte, 5ª ed, 2005), a Psicopatologia do Desenvolvimento (Ed. McGrawHill, 2ª, 2000), a Psicologia da Doença para Cuidados de Saúde (Asa, 2005) e Hipnose, Meditação, Relaxamento, Dramatização (Porto Editora, 2010). No domínio do thriller ou policial psicopatológico publicou a trilogia In&Out (Relógio d'Água, 1998), O Corpo Conversivo (Relógio d'Água, 2000) e A Psicologia Não Existe (Quarteto, 2002).

Translation

Dualist

The Hypnotist Abbe Faria and the Enigma of Disembodiment in Life

Author : Louis Joyce - Moniz

Themes : Romance , Fiction

€ 15.00

price details

Stock : Available

Synopsis :

Claude Navarro , a Luso -Swiss hypnotist on a casino boat on the river Mandovi in Goa, agrees to investigate the veracity of the presence in Madurai, in southern India , of the father of hypnosis and hypnotherapy , the Goan Abbe Jose Faria, in 1818, before his death in Paris a year later.

Faria would have been with the thinker Gopinatham Venkata at his spiritual center in Madurai, to inform him of his theory of Lucid Sleep and study the implications of the dualistic but agnostic doctrine of Venkata. Navarro passes off as a Swiss professor, expert in the work of the Abbe , to be allowed to use the techniques of mutual hypnotic induction with the guardian of Venkata's memory. Under hypnosis, Navarro takes over Faria's personality and Venkata his guardian's.

But this plan suffers several detours, and Navarro finds himself involved in a tragic and complex plot , in which hypnosis confronts meditation, Hinduism is lost in Buddhism and especially the spirit separates from the body while it is still alive .

THE AUTHOR :

Luís Joyce-Moniz, born in 1945, is a retired professor of psychotherapy and health psychology at the University of Lisbon. He graduated from the University of Geneva , and did his PhD at the University of California at Santa Barbara , where he also taught. His works include the Modification of Behavior (Ed. Horizonte , 5th ed , 2005), Developmental Psychopathology (Ed. McGraw-Hill , 2nd ed, 2000), Psychology of Illness for Healthcare (Wing, 2005) and Hypnosis , Meditation, Relaxation, Role Playing (Harbour Publishing , 2010). In the domain of thrillers, or psychopathic detective novels, he published the trilogy In & Out (Relógio d'Água, 1998), The Body Conversion (Relógio d'Água, 2000) and Psychology Does Not Exist (Quarteto, 2002) .

O Abade Faria na Revolução Francesa

Posted on 29 Maio, 2013 12:24 by ateneulivros Comment

Na Revolução Francesa «€30.00»

Augusto Ribeiro – O Abade Faria na Revolução Francesa – Casa Editora Nunes de Carvalho – Lisboa – S/D. Desc. 370 pág / 21 cm x 15 cm / Br.

José Custódio de Faria (Goa, Bardez, Candolim, 30/31 de Maio de 1746 — Paris, 20 de Setembro de 1819), mais conhecido por Abade Faria, foi um religioso e cientista luso-goês que se destacou como um dos primeiros estudiosos da hipnose. Filho de Caetano Vitorino de Faria e de sua mulher Rosa Maria de Sousa, ambos Goeses católicos, os quais mais tarde se separaram e tomaram Ordens. Chegou a Lisboa em 1771 e a Roma em 1772. Nesta última cidade esteve até 1780, formando-se em Teologia e recebendo as ordens de sacerdote. Pertenceu ao grupo dos conspiradores que tentaram derrubar o regime português em Goa em 1787. A chamada Conjuração dos Pintos foi denunciada e exemplarmente reprimida pelas autoridades portuguesas. Faria apressou-se a ir para a França em 1788. Defensor da Revolução Francesa (1789), comandou em uma das secções que, em 1795, atacaram a Convenção Nacional. Foi professor de Filosofia nos Liceus de Marselha e Nîmes. Iniciado na prática do magnetismo animal por Armand-Marie-Jacques de Chastenet, marquês de Puységur, no ano de 1813 abriu em Paris um gabinete de magnetizador. A prática de hipnose por sugestão trouxe-lhe uma enorme clientela e uma pronta reacção de descrédito, sendo rotulado de maníaco e bruxo. Os últimos anos da sua vida passou-os como capelão de um convento de religiosas. Como cientista demonstrou o carácter puramente natural da hipnose, tendo sido ele o primeiro a descrever com precisão os seus métodos e efeitos.

Soube antever as possibilidades da sugestão hipnótica no tratamento das doenças nervosas. Uma versão aficionada sua, surge como personagem do romance O Conde de Monte Cristo, de Alexandre Dumas.

Translation

The Abbe Faria in the French Revolution

« € 30.00 »

Augusto Ribeiro - The Abbe Faria in the French Revolution -

Nunes de Carvalho Publishing House - Lisbon - S / D. Desc . 370 pg / 21 cm x 15 cm / Br

Jose Custodio de Faria (Goa , Bardez , Candolim , 30 / 31 May 1746 - Paris, September 20, 1819), better known as Abbé Faria , was a religious and Luso-Goan scientist who stood out as one of the first scholars of hypnosis . Son of Caetano Vitorino de Faria and his wife Rosa Maria de Sousa, both Catholic Goans, who later split up and took orders. Arrived in Lisbon in 1771 and Rome in 1772. Was in the latter city until 1780, majoring in Theology and receiving the orders of a priest. Belonged to the group of conspirators who sought to overthrow Portuguese rule in Goa in 1787.

The so-called Conspiracy of the Pintos was reported and exemplarily repressed by the Portuguese authorities . He hastened to go to France in 1788. Defender of the French Revolution (1789), he commanded a section which , in 1795, attacked the National Convention. He was professor of Philosophy of the Lyceum of Marseille and Nîmes. Initiated in the practice of Animal Magnetism by Armand - Marie - Jacques de Chastenot , Marquis of Puységur , in 1813 he opened an office of magnetizer in Paris. The practice of hypnosis by suggestion brought a huge clientele and a prompt reaction of disbelief, and was labeled a practitioner of witchcraft. The last years of his life he passed as chaplain to a convent of religious. As a scientist he demonstrated the purely natural character of hypnosis and was the first to accurately describe its methods and effects. He learned to anticipate the possibilities of hypnotic suggestion in the treatment of nervous diseases . In a fictional version he emerged as a character in the novel The Count of Monte Cristo, by Alexandre Dumas .

CREIO PORQUE É ABSURDO

Credo quia absurdum (ou seja, “Creio porque é absurdo”) é assim que se inicia o novo romance de Luís Joyce-Moniz, intitulado “Dualistas: O Hipnotista Abade Faria e o Enigma da Descorporização em Vida” (Edições Colibri, 2013). Luís Joyce-Moniz é um autor diferente na moderna literatura portuguesa. Psicólogo de formação e profissão, é professor catedrático aposentado da Universidade de Lisboa, onde exerceu uma forte influência na formação (teórica e prática) de estudantes de cursos de Psicologia. Joyce-Moniz foi o grande introdutor em Portugal de modelos e metodologias que tinham como suporte a Psicoterapia Cognitiva. O que não foi tarefa fácil, numa época em que predominavam as correntes que se filiavam em princípios e práticas da Psicologia Analítica. Durante anos, Joyce-Moniz publicou uma série de obras de carácter científico e formativo, aliás, com êxito assinalável. Embora tivesse entrado, em jovem, no campo literário, como autor teatral, foi só em 1998 que iniciou a sua carreira como romancista. Primeiro com a publicação de “In & Out”, logo seguida, em 2000, do “Corpo Conversivo”, ambas as obras editadas pela Relógio d’Água. Em 2002, publica, pela Quarteto, “A Psicologia não Existe”. Dotado de uma inteligência brilhante, de uma intensa curiosidade pelo que ao Homem é essencial, possuidor de uma cultura profunda em vários domínios do saber, Joyce-Moniz expressa muitas dessas qualidades nos seus

romances, sem esquecer a sua formação de base em Psicologia. Ora, o livro que agora se publica será talvez aquele em que o autor leva mais longe as suas qualidades de romancista. Não só pelo tema (a dualidade corpo-espírito), como pela trama em que se desenrola a acção e se apresenta o pensamento das personagens que intervêm ao longo do processo narrativo. Subjacente ao que acabei de dizer, está uma estrutura dramática eivada de mistério e conflitualidade, que o aproxima do romance policial, em que a acção se situa no plano psicológico. Ou seja, a partir de certo momento, o texto adquire o ritmo de um policial cinematográfico, tal a força da visualização da descrição e a dinâmica de que se vai impregnando. A história, propriamente dita, desenvolve-se ao longo de 18 capítulos e “está redigida no presente do indicativo e a narrativa reflecte o pensamento e as acções do protagonista, Claude Navarro (embora este não seja o narrador)”, no dizer do autor. O “auteur savant”, na expressão de críticos literários franceses, permite ao autor, portanto aquele que “sabe”, uma maior liberdade na introdução de conceitos (hipnose, sugestão, meditação, concentração, indução, sono lúcido, e outros) e na textura do drama psicológico. Conceitos e práticas que

o autor domina cientificamente (veja-se o seu livro “Hipnose, Meditação, Relaxamento, Dramatização”, publicado em 2010, pela Porto Editora), cujas aplicações práticas nos descreve neste seu romance, em que acção se passa na Índia do Sul, local onde viveu e de que tem um conhecimento profundo. Permitam-me, ainda mais, algumas notas. Uma, sobre o modo como o dualismo espírito-corpo é compreendido nas três religiões da Índia: hinduísmo, jainismo e budismo; outra nota, sobre o Abade Faria, português de finais do século XVIII, inícios de XIX, nascido em Goa e vivente em Paris, que ficou célebre pelas suas teorias e práticas sobre estados de alteração da consciência, de que o sono lúcido será a mais relevante. A última nota que quero deixar é algo que não é uma qualidade menor deste romance, antes pelo contrário: a finíssima linha erótica que o percorre e que tem o seu epílogo na parte final da obra. Fruto de uma saída do corpo mal sucedida, o espírito de Claude Navarro fica a pairar, em dificuldade de voltar ao corpo, o que poderá originar a sua morte física. Mas, finalmente, a situação resolve-se: “Jananee, em carne e osso, e com aqueles cabelos longos negros magníficos sobre as costas, está estendida em cima do seu corpo. ‘Claude, por favor, não morra agora...’ Não morre. Não morre, porque autoscopia, adieu. Como pode não acabar de pairar, se a vê e revê colada a ele, num boca a boca que imagina frenético? ‘Claude, não se atreva a morrer nos meus braços.’ Está quase a senti-la em cima dele. Da última vez que se entesou, foi no almoço de Vandiyur Mariamman Teppakulam, e os seus joelhos só se tocavam de quanto em vez. ‘Claude, regresse à vida!...’ Coragem. Que ela aguente, pois ele vai já na descensão. Antevendo-se a reincorporar tantas vezes quanto puder. ‘Claude...’ Cortando a brisa nocturna, desce vertiginosamente na direcção dos corpos. Se ela puder reter-se, ele desiste do dualismo para sempre.” Em suma, estamos perante uma obra com um argumento superiormente concebido e, acentue-se, muito, muito bem escrita.

Publicada por Albano Estrela à(s) 09:00

Translation

I BELIEVE BECAUSE IT IS ABSURD

Credo quia absurdum (I e , " I believe because it is absurd ") that is how begins the new novel by Luis Joyce - Moniz , titled " Dualists : The Abbé Faria hypnotist and the Enigma of Disembodiment in Life " (Editions Hummingbird , 2013) . Luis Joyce - Moniz is a different author in modern Portuguese literature .

Psychologist by training and profession, is a retired professor of the University of Lisbon, where he exerted a strong influence on the (theoretical and practical) training of students of psychology courses. Joyce - Moniz was the great introducer in Portugal of models and methodologies that were supported by Cognitive Psychotherapy.

That was no easy task in an era that prevailed currents that were affiliated to principles and practices of Analytical psychology.

For years , Joyce - Moniz published a number of articles of scientific and formative character, and moreover, with considerable success.


Although had come in young, in the literary field , as a playwright, it was only in 1998 that he began his career as a novelist . First with the publication of "In & Out" , followed in 2000 , with the "Body Conversion " , both works published by the Water Clock. In 2002 , " Psychology does not exist" published by the Quartet. Endowed with a brilliance, an intense curiosity for what man is essentially , possessed of a deep culture in various fields of knowledge, Joyce - Moniz expressed many of these qualities in his novels , not forgetting basic training in psychology . Now the book now published may be one in which the author takes further his qualities as a novelist. Not only the subject (the duality body-spirit), as the plot unfolds in the action and presents the thought of the characters involved over the narrative process . Behind what I just said, is on dramatic structure riddled with mystery and conflict, the approaches of the detective novel, in which the action is located in the psychological plane. That is, from a certain moment , the text acquires the pace of a police film, as a display of strength of description and dynamics that impregnate it . The story itself, which develops through 18 chapters is written in the present tense and the narrative reflects the thought and actions of the protagonist , Claude Navarro (although this is not the narrator) , in the words of the author . The " auteur savant " in the words of French literary critics , allows the author thus one that " Knows" greater freedom in introducing concepts (hypnosis, suggestion , meditation, concentration , induction, lucid Sleep , and others) and the texture of psychological drama . Concepts and practices that the author dominates scientifically (see his book " Hypnosis , Meditation , Relaxation , Role Play , published in 2010 , by Porto Editora) whose practical applications described in this novel , in which action happens in South India , where he lived

and has a deep knowledge . Let me, further , make some notes about how the mind - body dualism is understood the three religions of India : Hinduism , Buddhism and Jainism; Another note on Abbé Faria , Portuguese from the late eighteenth century and beginning of the nineteenth , born in Goa and living in Paris , who became famous for his theories and practices in states of altered consciousness , that Lucid sleep will be more relevant. The last note I want to make is something that is not a lower quality of this novel , rather the contrary: the thin line that runs through erotic and which has its epilogue in the final part of the work. Result of a bad exit from the body, the spirit of Claude Navarro hovers with difficulty back to the body, which may lead to physical death. But finally , the situation resolves itself. " Jananee , in flesh and blood, and that magnificent black long hair on the back is extended upon his body .

' Claude, please , do not die now ... '

' Claude, do not you dare die in my arms.' You almost feel it on him . The last time that he was rigid , was at lunch at Vandiyur Mariamman Teppakulam, and his knees only touching once in a while. 'Claude , come back to life ! ... ' Courage. That she may hang on, since he is descending. You foresee the reincorporation as many times as it can happen. ' Claude ... ' Cutting the evening breeze, falls steeply towards the bodies. If she can hold on, he can give up the dualism forever."

In short , this is a work designed with a superior plot and, let me emphasize, is very, very well written .

ABBE		FARIA
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Quinta-feira, 8 de Março de 2012

GRAZIELA VIEIRA: UM POEMA AO ABADE DE FARIA



O ABADE DE FARIA

Nasceu em Candolim (Índia) em 1756

O Abade de Faria,
Doutorado em Teologia,
Foi de origem indiana.
O Rei D. José I,
Custeou-lhe por inteiro
A batina italiana.

Filho de freira e de padre,
Sociólogo e Abade
Muito estimado na Corte.
Depois, envolto em intrigas
Por invejas incontidas,
Plagiado até à morte.

Este Douto, demonstrava,
Quando em França leccionava,
Não ser um mito do Além
A hipnose, sem mistério,

É ciência de critério:
Sugestionável porém.

Abade sem Abadia:
Entre os livros que escrevia
Este humanista translúcido;
Deixou desmistificada,
A Obra qualificada
Á qual chamou “Sono Lúcido”.

Movendo-lhe a própria Igreja,
Encarniçada peleja,
Como a Galileu, na injúria;
Chamou-lhe até, charlatão,
E escarneceu-lhe o caixão
Quando morreu na penúria.

Permaneceria em brumas,
Não fora Alexandre Dumas
Citar o português misto.
Nesse romance imortal
Do escritor genial:
“O CONDE DE MONTE CRISTO”

Translation

Abbe Faria
Born in Candolim (India) in 1756
The Abbe Faria,
Doctorate in Theology,
Was of Indian origin.
King José I,
Paid for it in full
The Italian cassock.

Son of Nun and priest
Sociologist and Abbot
Highly esteemed at court.
Then wrapped in intrigue
By unbounded jealousy,

Plagiarized to death.

This Scholar, showed,
When he taught in France,
Not a myth from Beyond
Hypnosis without mystery,
Science his criterion:
Suggestible though.


Abbot without Abbey:
Among the books he wrote
This translucent humanist;
Left demystified,
A qualified Work
Which he called "Lucid Sleep".

Denounced by his Church
Fierce battle,
Like Galileo, injured;
Called him a quack,
And mocked him into his coffin
When he died in penury.

Remained in oblivion,
Until Alexandre Dumas
Rescued the semi-Portuguese.
In this novel immortal
The genial writer:
"THE COUNT OF MONTE CRISTO"

GRAZIELA VIEIRA: UM POEMA AO ABADE DE FARIA ...

auren.blogs.sapo.pt/748485.html

ABBE		FARIA
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Pseudo-history or historical fiction?

THE FRENCH WORLD NEWTON UNIVERSE THE FACE STEALER

THE MAN WITH A THOUSAND FACES

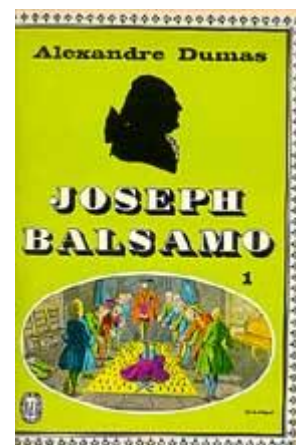
by Vincent MOLLET

This article is meant to expand and complete (even though it sometimes conflict with) Jean-Marc Lofficier's Who Was Nobody?, throwing much needed light on the character known variously as **Cagliostro**, the **Count of Monte-Cristo** and **Captain Nemo**, and how he became immortal. The first clues can be found in a historical event that occurred in the 17th century, and which is known to some of the biographers of the man we knows as -- **Cagliostro**.

Joseph Balsamo

In the year 1638, a strange man settled down in the city of Toulouse, in south-western France. The only thing his new fellow citizens knew about him was that he had been born in the Sicilian gentry, was well versed in medicine, was a knight of the Order of the Holy Cross, looked like he was in his late thirties -- and that his name was **Joseph Balsamo**.

As those who have read The Conspiracy and Who Was Nobody? by Jean-Marc **Lofficier** may know, this was the name of the famous 18th-century occultist, alchemist and probably secret agent, more commonly known as **Cagliostro**. In reality, the 17th-century Joseph



Balsamo was probably, biologically speaking, an ancestor of Cagliostro, but one of my purposes in this article is to show that he was, in fact, far more than that.

We don't really know what drove Joseph Balsamo to settle down in the south-west of France. Maybe this was connected to some of the strange activities -- secret gold mining? alchemy? political conspiracy? maybe all of the above?-- that were taking place at the same time in the nearby Pyrénées mountains, more exactly in the area of **Rennes-le-Château**, under the watch of a religious brotherhood, the **Compagnie du Saint-Sacrement**.

However, the Sicilian knight was, even more so than his homonym and descendent, a scholar and a healer. Soon, miraculous cures were rumoured to have taken place, secured by what Joseph Balsamo claimed to be a wonderful elixir, that he gave for nothing to the poor who took his counsel. If Balsamo became a benefactor of the people of Toulouse, no patient however got more attention from him than a young crippled nobleman called **Joffrey de Peyrac**, later known for his association with his lover, the notorious **Angélique de Sancé de Monteloup**, the so-called "Marquise of the Angels" whose life was ably chronicled by **Serge & Anne Golon**.



By the time Joseph Balsamo came in Toulouse, Peyrac (born in 1622) was sixteen. His two legs were paralysed, and his face badly scarred, since a childhood accident. He was nevertheless intelligent, quick-witted, curious about all arts and sciences, especially the occult, and found great pleasure in the acquaintance of the Sicilian Knight, even before knowing if he could cure him or not. Eventually, after many, long conversations about physics, medicine, alchemy and spiritualism, all sciences in which Balsamo was deeply learned, the scholar proposed to his new friend the oddest of cures. He could give him a new, perfectly healthy, although oldest body: he could give him his own body -- in exchange for his.

His readings had made young Peyrac familiar with the ancient Indian doctrine, also promulgated by some Greek philosophers, of the Transmigration of Souls. He knew that, according to some tales, such a transmigration could occur, not only between a dying person and a child ready to be born, but also between living and more or less consenting adults. Thus, Balsamo's proposition surprised him less than it might have other people. Peyrac wasn't also much more surprised to learn that his new friend was several centuries old, and had already had a thousand faces.

A long, long time before, the one who would be later known as Joseph Balsamo had acquired the power of separating his astral body - or what, in 17th century terminology, was called his soul - from his physical body. Further, he could teach that power to certain persons, enabling them to join him in his astral travels, and even,

with their consent, exchange their body with his. Entering another person's physical envelope, he noted, gave him access to their memories, who were apparently imprinted in the body as well as in the soul. In the same fashion, the person with whom he had made the exchange would have access to his own memories -- at least, to those he would be able to understand.

The man who would become Balsamo had immediately seen this as a way to prolong his existence indefinitely. His physical body continued aging, even if his astral body could, in a certain way and for a certain time, regenerate it by stealing the life force from other persons - what would later be known, centuries after Peyrac's time, as "psychic vampirism". We will eventually learn that a later incarnation of Balsamo did, in fact, live for more than 30 years without displaying any apparent signs of aging. But in any event, such artificially-maintained youth could not last, and the only permanent solution was to find, from time to time, younger persons who would agree to an exchange of bodies, trading their own younger body for that of an older, but more wealthy man.

Such persons were more difficult to locate than one might believe. First, it appeared that, according to natural laws not fully understood, all astral bodies were not "compatible" -- as in a blood transfusion, all blood groups are not compatible. Then, a large number of people did not have the mental energy and will-power required by the operation. Finally, at that time, Christian religion considered the transmigration of souls an awful blasphemy before God. Nevertheless, Balsamo thought that Peyrac, a young crippled nobleman, born for adventure and glory, who had spent his childhood huddled in an armchair in the family library, would not hesitate to trade bodies with the older, but healthy and socially quite well regarded physician. And, of course, Balsamo would soon find a way to cure the disabilities of his new younger body.

Still, the young man refused at first. It wasn't because of fear, or religious scruples. He just felt, with the pride of his nobility, that he could, and should, fulfill his destiny in the body that he had inherited at birth. And the future proved him right. With the help of an understanding, and maybe secretly admiring, Balsamo, Peyrac learned to overcome most of his handicap, even if he continued to limp and if his face remained scarred. But he acquired everything that he had dreamed of: riches, knowledge, adventure, and the love of **Angélique**, one of the most beautiful women of his century.



As for Balsamo, he was not old yet, and had plenty of time left to find another man desperate enough to accept his bargain. He had become a local celebrity and, in 1644, was made a "citizen" of Toulouse. In 1650, the town council officially dispatched him to fight a plague epidemic that had struck the nearby city of Castres. Balsamo was around fifty, and knew that he would soon have to find a new body.

In Castres, Balsamo met a Protestant trader, **Marius, Count of Rennepont**, dying from plague. It was easy to convince him to leave his dying body for that of his physician. As to Balsamo, he could easily cure the plague which debilitated his new body. Even if Rennepont was only around ten years younger than he, Balsamo found in his memory a treasure trove of interesting information about the secret struggle pitting the **Jesuits** and their allies from the **Compagnie du Saint-Sacrement** against the **Rosicrucians**, an occult society well known to the Face-Stealer.

Thus, Marius Rennepont ended his life in Balsamo's former body. The records of the City of Toulouse do not tell us of his fate after 1650. We do know however, that the Face-Stealer, when he still was Joseph Balsamo, had fathered at least one, possibly several children. Some of offsprings returned to live in Sicily, the land of their ancestors, and eventually begat the **second Joseph Balsamo, a.k.a. Cagliostro**. Others converted to Protestantism and emigrated to America -- more about them later.

Marius Rennepont

One will note here that the Face-Stealer, unlike other immortals, was able to produce offsprings. This was a major advantage for him, as his direct descendants were completely compatible with his astral physiology in the event of a soul transfer. In fact, as we will see, he used descendants of his more than once during his various incarnations.



As Marius Rennepont, he had other children, the story of which was reported by **Eugène Sue** as having descended from the "Wandering Jew's sister." The Wandering Jew, according to the legend, was condemned to walk eternally after Christ's death, and wasn't unlike the Face-Stealer: immortal, keeper of mighty secrets (including the mysteries of the Holy Grail), and, according to some, even able to change his face. As for his "sister", according to Sue, she too wandered like her brother. In other versions of the legend, the Wandering Jew had a soul-mate, usually assumed to be **Herodias, Queen of Galilee**. All these accounts indicate that the Face-Stealer very likely had a female companion, who had been with him during some of his incarnations. That woman, who may well have been Herodias, was then called by the more common name of Madame Rennepont.



What may have required the presence of Herodias at her soul-mate's side was that, at that time, the battle between the Jesuits and their allies from the Compagnie du Saint-Sacrement and the Rosicrucians had intensified. Each side almost succeeded in overthrowing the French king Louis XIV. The Jesuits had a hand in a failed conspiracy to replace him with his secret twin brother, who was later condemned to wear an Iron Mask. These

events were ably chronicled by **Alexandre Dumas** in the notorious **The Man in the Iron Mask**.

What is known is that the "new" Marius Rennepont travelled widely throughout Europe, which was justified by his new occupation as a trader. In Germany, in 1666, seemingly age 46, he met an Irish gentleman called **John Melmoth**, who looked to be around six years younger than he was.

We have a first-hand testimony by an Irish parson named **Charles Robert Maturin** of Melmoth having been struck by some type of coma who caused him to be declared dead . Actually, his soul was probably travelling in the astral world, which led to an exchange of bodies with Rennepont. We do not know what might have led John Melmoth to agree to such a trade; we may speculate about his well-known disgust for his then empty life, his eccentricity and his attraction for the occult. However, his new existence as Marius Rennepont would not be lucky. Upon his return to France, he was hunted down by the Jesuits who had not forgotten the troubles caused for them by the "previous" Marius Rennepont. Eventually, he committed suicide in 1682.

John Melmoth

France, by that time, had much changed. **King Louis XIV** was firmly established on the throne, even if the **Jesuits** were secretly pulling the strings -- which was not to the King's liking. They had, in fact, succeeded in ridding themselves of their ancient enemy: the influence of the Rosicrucians had waned. The Compagnie du Saint-Sacrement had been weakened too, and Louis XIV's secret twin brother was now imprisoned forever behind an Iron Mask.



Some claimed that he ultimately escaped and fathered offsprings, but he was no longer a threat to the crown; the enemies of Louis XIV were defeated one after the other, and even **Joffrey de Peyrac** was forced to live in exile.

Perhaps because of the Jesuits' control of France, the Face-Stealer, now **John Melmoth**, chose to avoid France, even though he was at the Castle of Saint-Cloud when Henrietta Stuart died there in 1670. Melmoth was later reported in England, Spain, England again, and even in the East Indies. His position grew more uncomfortable. Herodias was no longer at his side anymore; soon, his new body reached the fifties, and the need to find yet a new fleshy envelope became urgent again.

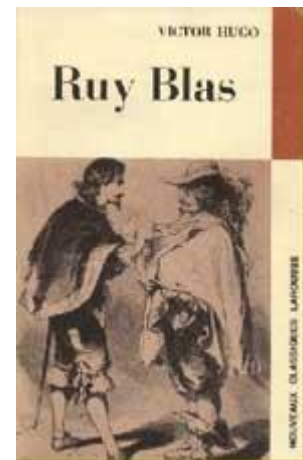
He preyed upon the hopeless beggars, prisoners of the Spanish Inquisition, etc. In the early 1680s, he tried to father a son with a young Spanish noblewoman, **Doña**

Isidora -- a son whose body could be a future receptacle for his soul. But the child did not live, and Isidora died soon after too.

The Wanderer ultimately found the man he was seeking -- a Sicilian nobleman, the **Count of Monteleone** (The King of Spain, at that time, reigned over Naples and Sicily.) Monteleone was the son of an earlier nobleman who had lost and recovered his heritage in dramatic circumstances, recounted by writer **Paul Féval** in **Bel Demonio**. He may have been in his thirties when he met the Face-Stealer, and we do not know what convinced him to trade bodies with Malmoth. We only know that, after he inhabited the physical envelope of John Melmoth, the former Monteleone managed to perfect his mastery of the techniques of psychic vampirism, and was able to live under the features of a young man for more than a century thereafter.

The Count of Monteleone

As for the Face-Stealer, who now was a man called Monteleone, he reached a high position at the court of the decadent king of Spain, **Charles II**. Two sides were then competing for succession. One was led by the French Duke of Anjou, grandson of Louis XIV; the other by an Austrian prince from the House of Hapsburg. The latter was supported by the young queen, the German-born Maria Anna von Neuburg (1667-1740), whom Charles II had married in 1690.



A 18th century historian refers to the **Count of Monteleone** as an attendant of the Queen, but in reality, he was probably more than that. **Victor Hugo** in **Ruy Blas** revealed how Maria Anna von Neuburg's lover was an adventurer hiding under a false name, whom she elevated to the rank of Prime Minister, and who undertook surprisingly good reforms. We know that the Rosicrucians, with whom the Face-Stealer was allied, were traditional opponents of the Hapsburgs, who embodied everything they fought against: hegemony over Europe, absolute monarchy, and intolerant catholicism. One can only wonder and speculate about the role played by Monteleone in the matter of the Spanish succession.

Upon the death of Charles II, in 1700, the Queen's party was defeated. In his will, the King had left his throne to the Duke of Anjou. The French Prince (ancestor to the current King of Spain, Juan Carlos) took over Madrid. In 1701, the Spanish Succession War between France and Austria began. Soon, Maria Anna was forced to leave Madrid and live in exile in Toledo. As for Monteleone, he took refuge in Vienna, where he was warmly greeted as a presumed champion of the Austrian cause in Spain. The Hapsburgs trusted him enough to let him near a high-ranking political prisoner: **Franz Leopold Rakoczy**, heir to the throne of Transylvania.

Franz Leopold Rakoczy

The young prince (he was born in 1676) had spent a major portion of his life as a hostage of the Austrians, especially since they had annexed Transylvania in 1698. When war erupted between Austria and France, he was immediately jailed in the fortress of Wiener-Neustadt. That is where he met Monteleone: a man who offered him the means and energy to fight for the Transylvanian cause - and freedom. Soon afterwards, it was reported that **Franz Leopold Rakoczy** had escaped from Wiener-Neustadt, and that Monteleone had gone back to Sicily.



Meanwhile, at the end of 1701, the son of the Count of Monteleone and Maria Anna von Neuburg was born in Toledo. Decades later, a mysterious nobleman, who was whispered to be the bastard son of the Queen of Spain, or alternatively Rakoczy's son, began to wander the Courts of Europe as -- the **Count of Saint-Germain**.

During that time, the man who was now known as Rakoczy fled first to Poland, then to Transylvania. In 1703, that principality rose against Austria. The revolt engulfed all of Hungary, which Rakoczy proclaimed an independent state in 1707. The fugitive prince haunted (figuratively speaking!) many a night of the Hapsburgs until 1710. Then, the rebellion ran out of steam, and without French support (France being itself under assault), Rakoczy was forced to flee to Prussia.



In 1714, the Spanish Succession War ended in favor of the Duke of Anjou. Rakoczy was in France at the time. He purchased in Paris a mansion on the Quai Malaquais which became known as -- the **Hôtel de Transylvanie**. It was, in fact, the same place that author **Chelsea Quinn Yarbro** would later mistake for Saint-Germain's own Parisian residence. The Hotel was soon known as a place of gambling and debauchery. It is probably there that, in 1717, Rakoczy met his son, or more accurately, the son of Monteleone and Maria Anna von Neuburg: **Denis, Count of Saint-Germain**.

Being the illegitimate son of a queen, the young nobleman -- he was 16 at the time -- could not hope for a destiny to match his ambitions. His mother had been forced to leave Spain in 1706, and now lived in exile in Bayonne, in Southwestern France. Young Saint-Germain had grown up near her, even if the secret of his birth had remained concealed. Having recognized his father for who he was, possibly confused by the debauchery reigning in the Hotel, young Saint-Germain agreed to the exchange of bodies suggested by Franz Leopold Rakoczy. Shortly thereafter, the man who was now known as the Prince of Transylvania left Paris to retrieve his principality.

The "new" Rakoczy went first to Turkey, begging for help, Turkey being The Austrians' hereditary enemy. Unfortunately, the Turks had just negotiated a treaty of peace with Austria. So, in 1718, they jailed Rakoczy, who spent the rest of his natural life in captivity, until his death in 1735. His true mother, Maria Anna von Neuburg, died in 1740. At that time, the fame of the Count of Saint-Germain was growing throughout Europe -- alchemist, physician, polyglot, musician, painter, secret agent, detective of the occult, rosicrucian and teller of tall tales!

The Count of Saint-Germain

What can be told about **Saint-Germain** that has not been said already? Few incarnations of the Face-Stealer impressed their contemporaries more than he. Even today, crooks and lunatics claim to have met him, or have been in spiritual contact with him, or to be his reincarnation.



His public life was noticeably long -- indeed, the Face-Stealer occupied his body for more than half a century -- but he seemingly didn't grow old for decades. Some people who met him in Paris during the 1750s, found him seemingly unchanged since they had last met him in Venice in 1709-1710. It is possible that they had in fact met his biological father and double: the **Count of Monteleone**. A credible testimony is that of Spaniards linked to the secret community of Gomelez, who claimed to have met the Wandering Jew in 1739, near Granada...

The Face-Stealer first appeared under the name of Saint-Germain in Germany in 1743, during the Austrian Succession War. The French Marshal Belle-Isle, whom he had cured from a persistent disease, brought him back to France. Paris then became his main residence, even if he still journeyed widely through Europe, especially to London and Vienna.

It seems that he was a member of the "Secret du Roi" (The King's Secret), a secret intelligence service created by French King Louis XV, and worked on setting up alliances with England and Prussia. At the time, most of Louis XV's ministers, including Choiseul, the head of the Foreign Office, and the King's mistress, Madame de Pompadour, were in favor of seeking alliances with other catholic powers, like the Hapsburg's Austria, not protestant ones. But the Face Stealer still hated his old enemies, the Hapsburgs...

In 1760, Saint-Germain was in Holland, on one of his secret missions. Choiseul tried to have him arrested. As Louis XV couldn't officially support him, he was forced to flee, and he was forbidden to return to France for some time. He travelled to England, Germany, then Russia. One must note that, in 1758, a mysterious woman, presumed to be French, claiming to be 36 year-old, arrived in Utrecht, Holland. She looked well educated, kept to herself, and lived on an annuity from the French government. In 1762, her stipend having been suspended, she moved to Amsterdam, then

disappeared. Rumours said that she was related to the Count of Saint-Germain, and was his mistress, or his wife. Could she have been **Herodias**?

However, the Face-Stealer would soon find a new consort. In Italy, in 1768, he met the **second Joseph Balsamo** and his wife.

The Second Balsamo

Born in 1743 in Sicily, the **second Joseph Balsamo** had showed for years a deep interest in occultism and secret societies, like Freemasonry and the Rosicrucians. Travelling through Italy, in 1768, he married a young Roman woman with mediumnic powers, **Lorenza Feliciani**.

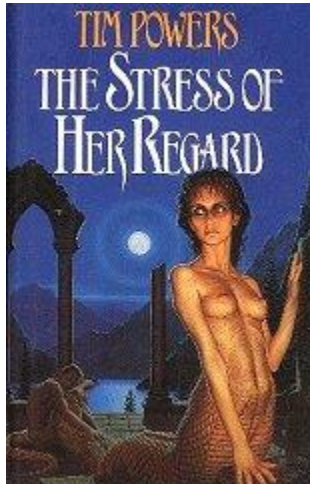


Soon after, Balsamo met Saint-Germain, who was one of the people he admired and envied the most. A German narrative shows them seemingly battling, but in fact secretly teaming up, during the Carnival of Venice of (c.) 1770. But it wasn't enough for Balsamo to be only Saint-Germain's assistant. To enjoy the same renown and knowledge than the famed occultist is what he wanted. For this, he was ready to give up everything -- including his own body. The exchange was facilitated by the fact that the second Balsamo was, as we saw above, a direct descendent of the first. As for Lorenza, it seems that she didn't mind the change in her husband's personality.

The man who henceforth continued to be known as Saint-Germain, like the former occupant of his body, pursued his journeys throughout Europe, protected and richly supported by various princes and heads of state. It is even possible that he may have met the man who was now Balsamo again. In any event, he died in Germany in 1784.

Or did he?

I already mentioned the fact that the Saint-Germain had not appeared to age for decades. He himself joked about being several centuries old, claiming that a peculiar regime was the reason for his apparent youth. At other times, he mentioned a certain elixir which had been given to him by a "Queen of Judea" -- possibly Herodias? The extent of his youth and longevity lead us to believe that he had been resorting to psychic vampirism. Balsamo, on the other hand, when he came to take over Saint-Germain's body, was not a master this technique. Like others before him, in order to avoid age and death, he turned to a more violent and lethal form of vampirism: the way of blood.



A word about Saint-Germain and Vampirism

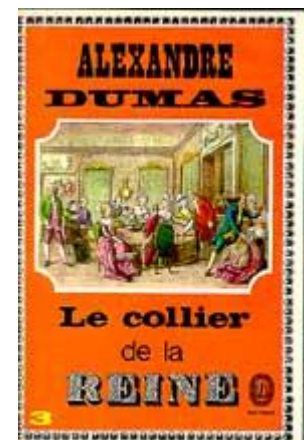
One surmises that it is only after the presumed date of the body swap, circa 1770, that the stories about Saint-Germain and vampirism can be taken seriously. As for the Face-Stealer, it seems that he never resorted to that cruder method for extending his own life. His attitude towards blood-drinkers was in fact rather ambiguous: sometimes, they were his instruments; other times, his fierce enemies. The hatred of the Rosicrucians for the Hapsburgs had, in fact, more than political reasons. Thanks to the research of **Tim Powers**, we now know that the rulers of Austria had, since the Middle Ages, concluded an alliance with a race of immortal, shape-shifting, vampiric creatures, known as the **Nephilim**.

It is interesting to note that **Madame de Pompadour** and her only daughter, **Alexandrine**, showed definite signs of a possession by the Nephilim, as such is described by Powers. Madame de Pompadour died from a long and mysterious illness in 1764, at the age of 43. Her daughter had also died from unknown causes in 1754. She had been engaged to the young **Duke of Chaulnes** (1741-1792), who later left his family and estate to travel to Egypt, where he dedicated himself to archaeology around the mysterious pyramid of Sakkara. After his return to France, he lived in seclusion, apparently devoted to scholarly research, and died young. As to the Face-Stealer, some believe that Lorenza, Balsamo's wife, was not only a medium but also a victim of vampirism.

Cagliostro

Now, the Face-Stealer turned against the French monarchy. (Other Rosicrucians were presumably acting against the Hapsburgs.) During his travels through Europe, especially during the two long stays in Paris, from 1770 to 1774, and from 1785 to 1786 - the later under the new alias of **Count Cagliostro** - he became a major agent laying the ground works for what would become known as - the French Revolution.

Cagliostro was at the centre of a vast conspiracy, of which the Rosicrucians were only one element. The pseudo-masonic lodge that he founded was part of his web, and a way to seduce the frivolous nobility and upper middle class of his times. All this was reported in detail by **Alexandre Dumas** in his works, **Joseph Balsamo** and **The Queen's Necklace**.



On 29th July 1788 was born **Joséphine Balsamo**, the daughter of **Joséphine de Beauharnais** (1763-1814), the future empress of the French emperor Napoleon -- Joséphine was at that time separated from her first husband, the Count of Beauharnais.

By the time of her birth, her father, who had finally been expelled from France after the Necklace Affair, had resumed his wanderings throughout Europe with Lorenza. His latest stays in France were undercover. It is probably during one of these trips, in 1789, that a body exchange was made with **Abbot Faria**.

Abbot Faria

José Custodio de Faria was born in 1756 near Goa, in the Portuguese Indies. A half-breed, son of a Brahman woman, he was taken by his father to Lisbon at the age of 15. He studied theology and took the Holy Orders in Rome in 1780. After some years spent in the Ministry in Portugal, he settled in Paris in 1788. Like young Joseph Balsamo, twenty years before, he was deeply fascinated by the occult, and especially by **Franz Anton Mesmer**'s (1734-1815) theories of magnetism, which were at the time spreading through Europe. Mesmerism may have played a role in the soul transfer which was performed while the French Revolution was starting.



Faria, now living inside Cagliostro's body, did not use his new body and identity wisely. He and Lorenza settled in Rome, which was just about the last thing to do for a man who was widely known to be a dedicated opponent of the Catholic Church. Furthermore, Lorenza was unhappy with her new husband. Towards the end of 1789, she reported him to the Inquisition. The Roman archives report that a **Joseph Balsamo, Count of Cagliostro**, was sentenced to perpetual imprisonment, and died in jail in 1795. As for Lorenza, who had been secluded into a convent, there is no known report of her death. It must however be remembered that she had, some years before, received the vampiric kiss...

Meanwhile, the man who now bore the face and name of **Abbot Faria** was living in Paris. Strangely enough, in spite of being a Catholic priest, a foreigner, and an occultist, he was never bothered during the Reign of Terror. He nevertheless took part in the plot which led to the evasion in 1794 of young Louis XVII, son of the guillotined king Louis XVI. (The official version is that he died in jail in 1795, at the age of 10.)



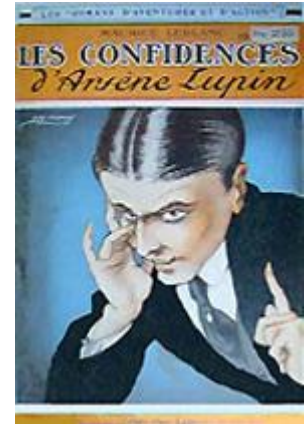
The prime mover behind this plot was **Sir Percy Blakeney**, a.k.a, the **Scarlet Pimpernel** (1760-1823?). Another plotter was the Swedish officer **Hans Axel von Fersen** (1755-1810), who had

been deeply in love with Louis XVII's mother, the late queen **Marie-Antoinette**. Some historians hypothesize that he could have been the young king's father. Marie-Antoinette's lover was the son of **Frédéric Axel von Fersen** (1719-1794), and his mother was **Hedvige Eléonore Delagardie** (1732-1800), from a noble French family, a branch of which had settled in Sweden two centuries prior.

Blakeney and Fersen probably agreed to entrust the young fugitive to the care of some British relatives. That's how young Louis came to spend some time with **Honoré Delagardie** and his wife, **Philippa Drummond**. This couple and the Blakeneyes, as everyone knows, were among the people who attended the **Wold Newton** meteoritic encounter, on the 13th of December 1795.

What about Louis XVII? Where was he on this historical day? Some historians have speculated that Freemasons and Rosicrucians, such as Abbot Faria, had been deeply interested in the young king's escape and his ultimate fate. Certainly, both his alleged fathers, Louis XVI and Hans Axel von Fersen, were high-ranking Freemasons, and Masons owe assistance to their masters' children when they are in danger. Such children are called, in the terminology of Freemasonry, the "sons of wolves" -- or, in French, "louveteaux"-- or "**lupins**"! (from the Latin "lupus" = wolf). This makes us immediately think of the notorious **Arsène Lupin**, which showed several times (like in **The Hollow Needle**), his knowledge of and interest for the secrets and treasures of French monarchy.

Therefore, I will hypothesize that Arsène's ancestor, **Louis Lupin**, manservant of the Delagardies, who according to **Philip José Farmer** attended the Wold Newton encounter, was none other than **Louis XVII**, by that time 10 years-old and living at the Delagardies' under the guise of a servant.



The young king was, of course, an important instrument in the schemes put in motion by the Conspiracy, of which the Wold Newton encounter was only one episode.

Unlike what is stated in **Jean-Marc Lofficier's** article, **Will There Be Light Tomorrow?**, "Louis Lupin" (Louis XVII) wasn't related to **Napoleon Bonaparte**, although it is worth noting that Napoleon's second wife, **Marie-Louise of Austria**, was a niece of Marie-Antoinette, hence a first cousin of Louis XVII.

In the conspiracy which enabled Napoleon to seize power, the young king was an extra, secret card, held in reserve, by the Conspirators, of which Abbot Faria was surely one. Of course, Napoleon achieved a great part of the Rosicrucians' program, and definitively took Germany away from the Hapsburgs; he also crushed the power of the Jesuits, and even placed the pope under house arrest in Rome. But, when he ran out of control, the Conspirators had at hand a legitimate pretender to the throne, one sympathetic to their cause.

A Word about Louis Lupin's Offsprings

Another person who looked on **Louis Lupin** as a potential ally was **Joséphine de Beauharnais** herself. The Face-Stealer, using the alias of Faria, had made himself known to her as her lover of old. Having produced no sons to Napoleon, she felt in danger of being repudiated, which actually occurred in 1809. She belonged to the old French nobility, and wasn't opposed to a new monarchy in which she could still play a role.



Faria and Joséphine found a way to secure their influence on the young king, Louis Lupin (as we shall now call him) by pushing him into the bed of their daughter, **Joséphine Balsamo**. **Joséphine Balsamo II**, the child of Joséphine Balsamo and Louis Lupin, was probably born around 1805. It is probably her, and not her mother, who became the companion of **Roland Richmond de Valgeneuse**, and thus was the mother of **Rocambole**, who was born around 1826-

1827.

Rocambole's physical description matches that of young Louis XVII: height slightly under the average, thin, light chestnut hair, blue-grey eyes, "Austrian lip" (that is, a pouting mouth, characteristic of Marie-Antoinette's ancestors). Some researchers claim that, at his birth, Rocambole was christened "Ferdinand Joseph", which of course were hereditary names in Marie-Antoinette's family -- yet another clue to his true lineage. Louis Lupin, like his ancestors Louis XIV and Louis XV, sired several children by his first wife, **Pascaline de Felipone**. He was obviously not the biological father of **Charles Delagardie**, the son of Honoré and Philippa Drummond: the child was born only some months after the Wold Newton encounter, while Louis Lupin was only 10 or 11 years-old. He nevertheless adopted him after his parent's warly death, giving him a new family name, identical with his own but for an initial D, supposedly reminding of "Delagardie". **Charles Dupin** would become the father of the great detective **Charles-Auguste Dupin**, celebrated by **Edgar Allan Poe**. This name was intended to hide the real and royal origins of Charles and Charles-Auguste. Nevertheless, their offsprings preferred reverting to the initial "L" and the name "Lupin," as its symbolic value was too great to be casually discarded.



Some claim that the former king eventually spent the last portion of his life under the name of **Charles Allard**, provided by Sir Percy Blakeney. Under that name, he married his second wife, **Philippa de Courcy**, who gave him no less than twelve children. Even scattered throughout the world, the Balsamos, the Lupins and the Allards would occasionally meet, as those who have read **Jean-Marc Lofficier** and **Lynx412**'s studies now know.

A Treasure Hunt Begins



As for **Abbot Faria**, he continued to live in Paris. Circa 1802, he met the writer **Restif de La Bretonne**, who published in this same year **Les Posthumes**. In it, we meet the fictitiously-named character of the "**Duke Multipliandre**", capable of transferring his soul into the body of another person, even on other planets and in the future. These last powers appear to have exceeded the capabilities of the Face-Stealer, but remind us of the **Great Race of Yith** described by **H.-P. Lovecraft**. This could, in fact, be a clue as to how the Face-Stealer discovered the technique of soul transfer, and acquired his own powers.

Soon, a new and more important matter relegated the case of Louis XVII to the background -- no less than a second quest for the **Holy Grail**.

I won't attempt to define precisely what the Holy Grail is or was: alien artefact, magic stone, a place, a ritual, or even a special gene inherent in the blood of some people, said to be descended from Christ. I shall merely speculate that the Grail, as its image appeared to King Arthur, is in fact linked to the mystery of Wold Newton.

It is indeed difficult to imagine a time and a place, in the entire western world's history, when the emergence of extraordinary people and extraordinary events was as profound and everlasting as at Wold Newton. Yet, one can make that case about Arthurian England.

The Scottish Stuarts, claiming to be descendants of King Arthur, also claim to have been in possession of the secret of the Holy Grail. New research shows that this secret is also connected to that most mysterious of characters -- the man known to us as the **Count of Monte-Cristo**!

According to what **Alexandre Dumas** tells us about the origins of the Count's vast fortune, the treasure of Monte-Cristo came, via information provided by Abbot Faria, from an old Italian family, the **Spadas**, whose last member, a cardinal, had died in Rome in 1807. Coincidentally, also in 1807, also near Rome, died Cardinal **Henry of York**, last of the legitimate Stuarts.



Henry of York's secret was known to two men: one, his old Italian secretary; and the other, the heir to an illegitimate branch of the Stuarts, the **Fitzroys de Clare**. This family counted, among its ancestors on the distaff side, the **Sinclairs of Roslin** from Scotland, and the **Saint-Clairs** from Normandy, who were companions of William the

Conqueror, and who had, for generations, been charged with the secret of the Grail. This explains that the destinies of some members of that family (including the **Nyctalope**, **Lord Lister**, **Brett Sinclair**, and others) are worthy of the Wold Newton families.

However, the Sinclairs were thwarted in their quest for the Grail and Henry of York's treasure by two powerful forces: One was **Napoleon**, whose police quickly arrested the Italian secretary and sent him to the Château d'If; the other was the Italian **Camorra**.

The Immortal Godfather

Resettled in Italy under the name, and in the body of the **Count of Monteleone**, the man who had once been Franz Leopold Rakoczy, had undertaken to build a new empire to replace the Transylvania he had lost to the Hapsburgs, this time a criminal empire.

Using the memories of his body's former occupant, he found himself able to master the technique of soul transfer. Throughout the 18th century, he exchanged bodies several times. During the 1780s, he encountered the secret son of Fernando I, King of Naples, and Countess Fiorentina Pierni. Young **Fernando Pierni** (born 1768) and his mother had been the victims of the king's new mistress, the Duchess of Malfiera. The Countess had been poisoned, and her son abducted and shipped by force on a corsair ship. The desperate teenager proved himself ready and eager to trade his body with Monteleone, provided that that the latter would seek vengeance against his tormentors. In the 1790s, Fernando Pierni, now at the head of a powerful criminal organization, plundered Southern Italy under the name of the **Black Eagle**.

At the end of the same decade, he exchanged bodies with a bandit promised to the Napolitan gallows: **Michele Pezza**, born around 1771 and known as **Fra Diavolo**. Under that name, he took part in the resistance against the French invasion of 1799, acquiring some kind of respectability and even being made a colonel by the king of Naples. The newly-appointed Colonel Pezza, however, did not forget the needs of his criminal empire, which he had delegated to **Mario of Monteleone**, a descendant of the Count whose body he had occupied long ago. He himself chose to stay behind the scenes, operating in a series new bodies: that of the German adventurer **David Heimer** (born in 1782), one of Monteleone's main assistants. As for the man who had traded that body, if he had hoped to acquire the power and fame of Fra Diavolo, he was sorely disappointed: when the French troops again invaded the kingdom of Naples, Fra Diavolo was captured and hanged. The year was 1806.

The new David Heimer soon understood that the Napolitan Camorra, especially under the Napoleonic occupation, wasn't large enough to enable him to find the Holy Grail, as he now planned to do. He needed to build a more powerful international



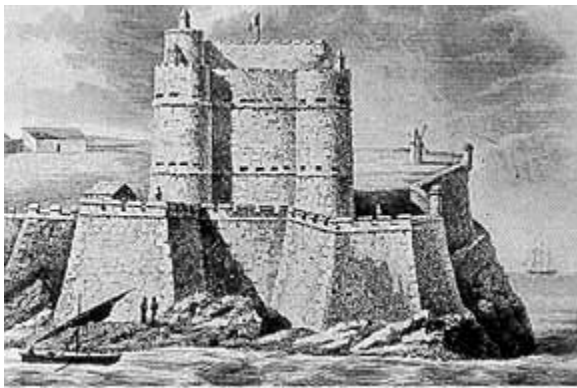
organisation, especially in France, where the old Italian Secretary was still detained, and where the Fitzroys de Clare were living.

He finally achieved his goals when he traded bodies with an older Corsican operative, likely born c. 1739, the Colonel **Michel Bozzo-Corona**. Thus did the Immortal Godfather begin to rule the underworld of Europe, first from Sicily, then from Corsica, then on the continent. The similitude of ranks and names -- Colonel Michele Pezza, Colonel Michel Bozzo -- prove that this was just another fake identity, meant to remind the underworld that their ruler was still the man who had been Fra Diavolo. His organisation would become known as -- the **Black Coats**.

The history of the Black Coats has been thoroughly researched by **Paul Féval**, yet many chapters remain shrouded in obscurity. Mario Monteleone allegedly died in 1815. Curiously, the first Monteleone, the man who had once traded his body to the Face-Stealer and was now wandering the world as **John Melmoth**, also vanished mysteriously in Ireland the following year. Yey, it is known that he reappeared in Paris a few years later, but in his body or that or another? As for Corona/David Heimer, his attempts to lay claim to the Monteleone heritage also led him to his death, in 1823.

The Prisoner of the Château d'If

Meanwhile, during the years 1811-1812, the Face-Stealer, still using the identity of Faria, was teaching philosophy at Marseilles' High School, knowing full well that Cardinal Stuart's former Italian secretary was detained at the Château d'If. One can only speculate as to how Faria gained access to the secretary's gaol, as Melmoth had done with the Inquisition's prisoners decades before. However, the prisoner received him with open arms and embraced the proposed body swap. Leaving the Château d'If as José Custodio de Faria, he spent the last years of his life in Paris, where he died in 1819.



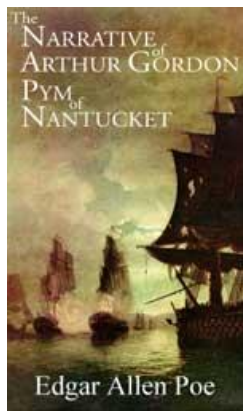
But even though the Face-Stealer had found the secrets he was seeking in the Italian's memory, he was now prisoner at the **Château d'If**, unable to profit from his new knowledge! He had to wait until he could make contact with a new prisoner: a young sailor from Marseilles, **Edmond Dantès** (born 1796), who had been unjustly imprisoned in 1815 for political reasons.

To make Dantès accept the transfer of souls needed years of persuasion, until Faria finally convinced Dantes that he, with his superior powers and knowledge, was better equipped to revenge Dantès, and help his

loved ones. After the transfer was made, Dantès died in Faria's aged body, from a both physical and psychological aftershock, and the Face-Stealer escaped soon after in Dantès body. In the year 1829, he was free again, in the young body of Edmond Dantès, who would soon be known under the name of **Count of Monte-Cristo**. The Quest of the Holy Grail was on again.

Arthur Gordon Pym

The Face-Stealer added to the knowledge that he had acquired from the Italian secretary what he learned from a sailor he met soon afterwards: **Arthur Gordon Pym** of Nantucket.



Unlike what **Jean-Marc Lofficier** states in his article **Who Was Nobody?**, I do not think that the Arthur Gordon Pym whom we meet in the narrative transcribed by **Edgar Allan Poe**, and who sailed in the Antarctic during the years 1827-1828, could have been Joseph Balsamo, a.k.a. Cagliostro. This Arthur Gordon Pym was a young man, with the feelings, the behavior, and reactions of a young man, and I can't imagine him as being several centuries old -- no more than I could, say, imagine **Tom Sawyer** being that old either.

Nevertheless, the etymology of his family name, as researched by Mr. Lofficier, proves that he was indeed a direct descendant of the **first Joseph Balsamo**, likely one of the offsprings of the branch of the family that had emigrated to America. Further, the Pym family was well established in Nantucket as early as the end of the 18th century. A whaling captain **Noah Pym** (born 1739) spent the 1780-1781 winter in Alaska. Shortly before being killed by Russian pirates, he had a love affair with a native woman, which could lead us to an Inuk descent of Joseph Balsamo!

Our Arthur Gordon Pym, born in 1809, was not more than 18 years-old when he sailed to the Antarctic. His narrative stops some months later, as with his mate **Dirk Peters**, he is about to discover the lost and mighty pre-Atlantean civilisation of **Dzyan**.

What happened afterwards? They were probably taken prisoners. Then, for whatever reasons, the Dzyan played with them the same sadistic games than their kin, the **People of K'n-yan**, had played three centuries before with **Panfilo de Zamacona y Nunez** (as was reported by **H.-P. Lovecraft & Z. Bishop** in **The Mound**). When, some weeks, months or years later, Arthur Gordon Pym managed to escape from the city of the Dzyan, his body and Dirk Peter's soul were dead, and his soul was imprisoned in the body of Dirk Peters.

He sailed for some time under that name. Then he encountered the "new" Edmond Dantès, maybe by chance of unfathomable purpose. In exchange for what Pym had learned from the Dzyan, the Face Stealer taught him how to master the methods of soul transfer, thus enabling him to free himself.

The Wandering Jew, The Black Coats and Monte-Cristo

Pym did not use his new-found powers right away; instead, he chose to accompany the Face-Stealer (again known as the Wandering Jew) for some time. Both traveled widely throughout the world.

Herodias returned in the Face-Stealer's life. Together, they fought the Jesuits and the Indian Thuggees, who each were trying to exterminate the Rennepons and lay hands on their fortune. Knowing what dark forces were behind the Thuggees, one can speculate that this treasure was not only physical. They survived the terrible cholera epidemic of 1832. Thanks to the last surviving Rennepons, both Jesuits and Thuggees were defeated.

Meanwhile, the same epidemic severely struck the **de Clare**: the widowed duchess died and her son, who should have been the head of the family, disappeared. Thus began the long struggle of the Black Coats, who would try for more than twenty years to seize the de Clare treasure and secret.

Did the Face-Stealer take part in that titanic struggle? In 1838, he was back in Paris under the name of **Monte-Cristo**. With him was Herodias, who had recently acquired a new appearance, that of **Haydée**. The real Haydée, a young and hopeless Turkish slave (born ca 1818), had been longing for a vengeance against the man who had betrayed her family, and had gladly abandoned her body to the immortal woman in return to revenge. The Face-Stealer and Herodias did fulfill both Edmond Dantès and Haydée's vows of revenge, while finding opportunities to trade new bodies for old.



Young and delightful **Valentine de Villefort** (born 1816), dying a victim of the poison administered by her stepmother, was rescued by Monte-Cristo after a faked death. She gave up willingly, maybe with a little help from the special brand of hypnosis practiced by the Count, her body to Herodias. Soon after, her lover, **Maximilien Morrel** (born 1807), heart-broken by the news of his fiancée's alleged death, was lured by Monte-Cristo to his island. Weakened by hashish, he was eagerly willing to change bodies with the Count.

Then, the two couples: Monte-Cristo and Haydée, Maximilien and Valentine, left Monte-Cristo island, each in the other's bodies, and remained separated for some time. This would account for the contradictions in two later biographies of Monte-Cristo.

According to one, Maximilien and Valentine settled in India, and were murdered during the Great Mutiny (1857-1858), with the Count outliving them. According to another, Haydée and the Count died in India soon after the Mutiny, and were outlived by the Morrels. In reality, Maximilien and his wife, now under the appearances and names of Count and Countess of Monte-Cristo, bought the Sultanate of Ghoulpore in Indian Kashmir. The Countess was murdered there in 1859 by Sepoy deserters from the Great Mutiny, led by **Benedetto**, Monte-Cristo's nemesis. The Count ended his life as an hermit.



He and his wife had had several children . As for the pair now called **Maximilien** and **Valentine Morrel**, they shared their time between France, Monte-Cristo island, and India. The Face-Stealer kept an eye on the activities of the Black Coats. In 1841, **Colonel Bozzo** got rid of his old body - he was now 103! His new body was that of his own grand-son, **Julian Bozzo-Corona**, born around 1801. He did not hesitate to murder his former body and, keeping the appearance of the old Colonel thanks to a clever disguise, continued to rule the Black Coats with a hand of steel. Their last attempt to seize the de Clare's treasure, in 1853, failed again, but Monteleone escaped.

The offsprings of the **de Clare**, **Saint-Clairs** and **Sinclairs** could henceforth live in relative peace, eventually including prominent characters such as the **Nyctalope**, attorney **Jacques Sainclair**, who grew up to become **Rouletabille**'s confidante, **John Sinclair a.k.a. Lord Lister**, **Brett Sinclair**, and others as well in France as well as in England.

As to **Gabriel Rennepont**, heir to the Wandering Jew, he emigrated overseas after Louis-Napoleon Bonaparte's coup d'état in 1851. It is likely that he and his friends, among whose was **Prince Rodolphe of Gerolstein**, later renewed their acquaintances with the Face-Stealer, under his next identity. Under the names of Maximilien and Valentine Morrel, the Face-Stealer and Herodias had at least one son, **Albert**, born 1839. He and **Laksmi**, the daughter of Monte-Cristo (born 1843), became engaged in 1859. In this same year, the Face-Stealer changed bodies again. He had always been in touch with the leaders of the Great Indian Sepoy Mutiny, even if he had refused to help them directly. After the crushing of the revolt, he rescued one of them: **Prince Dakkar** (born 1819). Pursued by the English, the Prince had lost his family, estates and hopes during the Great Mutiny. He gave to his rescuer the only material thing which still belonged to him -- his body -- then retired to a Tibetan lamasery, where he died in 1861. The rejuvenated Face-Stealer left clandestinely India, and the story of **Captain Nemo** began.

Captain Nemo

There are already so many contradictory versions of the history of the man known as **Captain Nemo** that I shall just contribute my version.



Thanks to the knowledge he had acquired during his former incarnations, and with the interested help of the Thuggees, of whom he would get rid as soon as possible, the Face-Stealer, now Captain Nemo, managed to build two submarines. One of them was stolen by **James Moriarty**, who would use for the purpose of piracy and become the second Captain Nemo. The other, commanded by the Face-Stealer in the body of Prince Dakkar, sailed in the early 1860s. It is during that period, and not in 1867-1868, as **Jules Verne** would claim later, that he met **Professor Arronax** and **Ned Land**.

Captain Nemo and his crew were eventually doomed by the radiations given off by the Nautilus' engine, due to a sabotage perpetrated by Moriarty. Soon, the seamen were decimated, even though Nemo had the good sense and humanity of disembarking many of them. However, when he reached his secret base in the Pacific, situated by roughly 152° W and 37° S, which would later be christened Lincoln Island, he was alone and dying.

That is when engineer Cyrus Smith ("Cyrus Harding" in the English version) and his companions crashlanded on the island. In my opinion, that event did take place in 1865, the last year of the American Civil War., and it is Verne's earliest narrative which is conveniently post-dated.

A half-dead Cyrus Smith was rescued by Captain Nemo. His body wasn't much younger than Prince Dakkar's (he was born in 1820), but he was of course not contaminated by the radiations. In gratitude for saving his life, and in exchange for knowledge and help for his companions, he agreed to trade bodies with Nemo. Cyrus Smith would live three years more, among the riches of the Nautilus. He and the Face-Stealer only met again at the moment of his death. In 1868. Lincoln Island was already the subject of periodic volcanic activity. Thanks to Nemo's foresight, the castaways were rescued in 1869, only days after the eruption.

Using the riches brought from the Nautilus, the Face-Stealer and his companions undertook important scientific and industrial work; as early as 1870, a new Nautilus was sailing. It was probably her captain who took part in the **League of Extraordinary Gentlemen** adventures.

Since then, **Jean Marc Lofficier** already made some educated guesses about the Face Stealer's subsequent identities and activities in his article **Who Was Nobody?**. Surgical techniques improved in the 1860s thanks to the research of Victor Frankenstein III, and in the 1900s due to the prodigious Germano-American

scientist **Cornelius Kramm**, techniques which made body swapping easier.

Defending the Rosicrucian goals, fighting against Monarchs and the Catholic Church, using the French Monarchy then toppling it in turn, helping the rise of new powers, like the British Empire and later the USA; searching for the Grail, the knowledge of the Dzian, and maybe other forgotten sciences from Central Asia, developing powerful new technologies.... whatever utopian goals the Face-Stealer is pursuing, it is likely that his quest still continues nowadays.

The third Captain Nemo

In the meantime, **Arthur Gordon Pym**, having stood for some time by the Face-Stealer's side, returned to the US in 1836, still wearing the body of Dirk Peters. We don't know very much about the young American who accepted in 1838 to leave him his body, except that his name may have been **Harold Duggard**.



Now in the aging body of Dirk Peters, Duggard undertook another trip to the Antarctic, where he hoped to meet the Dzian, and learn the mind-transfer techniques. This expedition only led him to his death, soon after having discovered the remains of what had been Arthur Gordon Pym's original body near the **Sphinx of the Ice Fields**.

The former Nantucket sailor had learned a lot during his earlier sojourn among the Dzian, and later at **Monte-Cristo's** side. After the American Civil War, he was ready to launch his own submarine. This was the third Nautilus -- Moriarty's being sunk in the Maelstrom in 1868, and Prince Dakkar's during the cataclysm of Lincoln Island in 1869. Arthur Gordon Pym, or Harold Duggard, would thus become the third **Captain Nemo**.

During his travels, he had the opportunity of visiting some ruins of ancient civilisations, the existence of which he had discovered before. **Namor**, his son by **Princess Fen** of the Deep Ones, was born around 1870. The third Captain Nemo then settled in **Tartessos**, a colony of ancient Atlantis, located in Africa, where he had two other children with an Atlantean princess. **Neo** was born in 1870, and **Nadia** on 31st May 1875.

In the following year, a violent revolt, staged by a party called "New Atlantis", led to the destruction of Tartessos. **Nemo** saw his wife die, became separated from his children, and escaped by miracle. During the following years, he rebuilt a secret base in Antarctica, wandered through the seas, preparing his revenge against New Atlantis. In 1885, a Captain Nemo helped the wizard **Robert Craven** to defeat the **Great Old**

One Dagon but we cannot be sure whether he was the first Nemo, alias the Face-Stealer, or the third one, alias Arthur Gordon Pym.

On June 24th, 1888, a new, larger and faster submarine - the fifth Nautilus, if we take into account the fourth, built by the survivor of Lincoln Island - was launched from Nemo's Antarctic base. The final struggle between him and New Atlantis took place in 1889-1890. The annihilation of his enemies cost him his own life and that of his son.

Some months later, his last child was born from a young Atlantean named **Electra**. As for Nadia, she married a young French engineer, **Jean Roch de Lartigue**, and had a son. It is quite likely that Arthur Gordon Pym's descendants are still, today, navigating the Nautilus.

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ABBE		FARIA
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Abbe Faria

It was reserved for an Indo-Portuguese priest, a man of strange bearing, the Abbé Faria, to recall public attention to animal magnetism and to revive the science. The Abbé Faria was the first to effect a breach in the theory of the "magnetic fluid", to place in relief the importance of suggestion, and to demonstrate the existence of "auto-suggestion"; he also established the truth that the nervous sleep belongs only to the natural order. From his earliest magnetizing séances, in 1814, he boldly developed his doctrine. Nothing comes from the magnetizer, everything comes from the subject and takes place in his imagination. Magnetism is only a form of sleep. Although of the moral order, the magnetic action is often aided by physical, or rather by physiological, means — fixedness of look and cerebral fatigue. Here the Abbé Faria showed himself a true pioneer, too little appreciated by his contemporaries, and even by posterity. He was the creator of hypnotism; most of the pretended discoveries of the scientists of today are really his. We need only recall here that he practiced suggestion in the waking state and post-hypnotic suggestion.

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L'ABBE DE FARIA.



Dr. D. G. DALGADO of the Royal Academy of Sciences at Lisbon has published in Paris a little book which he calls a "Mémorial de la Vie de Abbé de Faria." The object of the treatise is to identify with an individual who attained some prominence in Paris in 1813-16, the Abbé Faria of the Château d'If episode in Dumas's novel, "The Count of Monte Cristo."

In the Summer of 1813 the population of the Rue de Clichy remarked on Thursdays an unwonted stir at No. 40. There a very tall, dark man with a prominent nose and a keen eye had taken rooms and was holding "conference," for admission to which fashionable ladies dropped five franc pieces into the hands of attendants at the door. The tall, dark man soon became one of the celebrities of the city and something of his history became known. He was a native of Portuguese India, of Brahma descent, but himself, as was his father, a priest of the Roman Catholic Church. After his ordination the Abbé José Custodio de Faria had come to Paris, taken an exciting part in the Revolution, and afterward interested himself in the theories and practices of Mesmer. About 1813 he had attracted the attention of several notable personages, including Chateaubriand, and had settled down as a practitioner of mesmerism.

In 1816 it happened that one of the popular actors of the day, Potier, looking about for a subject for a new play, thought of the Abbé de Faria. He paid a visit to the Rue de Clichy and professed a desire to become the Abbé's disciple. After having learned all he desired, one day, during certain experiments, Potier sprang up, crying:

"Eh bien, Monsieur l'Abbé, si vous

magnétisez tout le monde comme moi, vous ne faites pas grande chose."

On Sept. 6 a play entitled "Magnetisme" was produced at the Variétés. When the curtain rose the audience was astonished to behold, as it seemed, the Abbé de Faria himself—it was Potier in the character of a mesmerizer. The play covered de Faria with ridicule. The press echoed the laughter of the audience and the Abbé's séances were done for. He fled and buried himself in private life. But he had enough spirit left to defend his profession by writing a book entitled "De la Cause du Sommeil Lucide." This book saves the Abbé from the fame of a mere charlatan; it proves him to have been a philosopher and a serious student of psychology. He took no stock in Mesmer's theory of animal magnetism. He was, perhaps, the first to advance the theory of "suggestion."

Dr. Dalgado's theory is that Dumas became familiar with the Abbé de Faria at his "conferences" in the Rue de Clichy, or through the characterization given by Potier, followed by acquaintance with the man himself. He believes that Dumas shows familiarity with de Faria's book in his romance "Balsamo." Struck by the adventurous history and appearance of the Abbé, as well as by his simplicity of character, his patience in misfortune and his great philosophical knowledge, Dumas, according to Dr. Dalgado, made an allegory of him and put him into "The Count of Monte Cristo." Like the Abbé de Faria of the Château d'If, the Paris mesmerist was believed to be mad. He believed himself to be the possessor of an immense treasure. The treasure was the secret of "suggestion." Dumas's Abbé did not know why he was arrested; de Faria did not know why he should be condemned when his doctrine of "Lucid Sleep" was true. The treatise that Faria wished to show Edmond was undoubtedly his book, "The Cause of Lucid Sleep." In fact, the treasure of de Faria's doctrine has accomplished more marvelous results than have the millions of gold buried in the island of Monte Cristo.


Dr. Dalgado's theory is critically examined by R. S. Garnett in *The Fortnightly Review*. To it Mr. Garnett opposed known facts regarding the writing of "Monte Cristo." While these facts do not directly contradict the Abbé de Faria theory, they show that Dumas himself never elsewhere revealed any knowledge of the existence of the man, although on two occasions he narrated anecdotes which he declared had suggested the romance. Furthermore, Dumas, on occasion, ridiculed the belief in the truth of the Château d'If episode cherished by citizens of Marseilles. There they show the trench dug by Dantes, and sell fish bone pens made by the Abbé. Dumas says, "There is only one misfortune—namely, that Dantes and the Abbé Faria have never existed, except in my imagination." Mr. Garnett furthermore calls attention to Dumas's statement that he had found the plot of "Monte Cristo" in an "anecdote" told by J. Peuchet in his "Mémoires tirés des Archives de la Police de Paris." This "anecdote" contains pretty much all of Dumas's romance, including the rich ecclesiastic who bequeaths a secret fortune to his fellow-prisoner. "Those who seek another origin for 'Monte Cristo,'" says Dumas, "will seek it in vain."

It is a pity to spoil a good theory with impertinent facts, but Mr. Garnett appears to have done this. It must be said, however, that if Dumas had known the real Abbé de Faria he must probably have written a romance about him, for the light shed on his personality by the studies of Dr. Dalgado reveals a figure curiously in advance of his time, singularly compounding the adventurer and the philosopher and withal unusually striking for the imagination.

New York Times Book Review, November 16, 1907. Comment: It has since been proved that Dantes was based on the author's own father, General Alex Dumas and was not a figment of his imagination. Likewise Abbe Faria.

The New York Times Book Review (1907) - abbe faria

www.abbefaria.com/NY%20Times%20review.htm

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Dynamic Sleep: Yoga Nidra and hypnosis

Swami Satyananda Saraswati

Given at the Yoga Teachers Seminar in Collbato, Spain on August 20th

Man's mind is normally inhibited by his own ignorance. When he has tensions due to the problems which he has created by his own limitations and idiosyncrasies, he is unable to function properly on the mental level. This is reflected in his behaviour and habits. Yoga nidra is the relaxation process which brings the mind back to a normal level of receptivity where the personality can be realigned and a greater destiny met.

Yoga nidra is a powerful technique derived from the tantras in which you relax with total awareness. In yoga nidra we do not regard sleep as relaxation. For absolute relaxation, you must remain aware. This is yoga nidra, the state of dynamic sleep.

Ordinarily man's mind is constantly wavering, but in this practice you create a base for the mind, so that it can relax. This is the concept behind yoga nidra. When the same base is provided consistently, the mind becomes one-pointed and relaxed. Without any base, the mind becomes restless and tense. So, in the practice of yoga nidra, you maintain a rhythmic base for the relaxation of the mind.

Pratyahara

In yoga therapy, yoga nidra is used for mental diseases. For little children, we also use yoga nidra to change some of their personal habits or negative patterns. But for those people who want to rise high in spiritual life, yoga nidra is used as a practice of pratyahara.

In yoga nidra, the association between the mind and the senses is cut off temporarily. Only the auditory sense is put into action. This means that the terminals for the sensory nervous system and their connections in the cerebral cortex are dissociated. In this way, no message gets through to the motor organs. Otherwise, the senses carry stimuli to the brain, where the message is recorded and the motor organs are automatically stimulated, whether we are conscious of it or not. When the senses are disconnected for some time in yoga nidra, this is the fifth stage of raja yoga, known as pratyahara.

The science of yoga nidra is based on the receptivity of consciousness. When your consciousness is operating with the intellect, it is less receptive and more critical. If your consciousness is operating with one sensory channel, it is very sensitive, but not total. When your consciousness is divested of all the associations of the senses, it is total.

Relaxation and receptivity

In daily life, most people are not very receptive. This state occurs only when the mind is withdrawn and brought to a point of innocence. There is a scientific definition of innocence which describes it as a state of mind free from the association of logic and mathematics. Innocence is a state of the brain also. There is a time when our brain is completely without inhibitions, and if you plant a seed it will definitely germinate.

During my earlier years, I often experimented with this state of mind. One of the most interesting experiments was with a little boy who presented himself at my ashram for sannyasa. I wanted to send him to school, but he flatly refused. He was a very naughty boy, an absolute monkey. All day long he broke things, harassed the visitors, and caused accidents. Finally, he became such a liability for the ashram that I decided to try yoga nidra on him.

Every night I put him to bed in my room and as he was falling asleep, I taught him Gita, Upanishads, Bible, Koran, English, Hindi, Sanskrit, all that I knew. It took me nearly two years.

When the boy was ten years old I sent him off to Belfast to teach yoga. When he was thirteen I sent him to South America, at sixteen to Australia, at eighteen to Europe. Now he is twenty and I have sent him to USA. He speaks eleven languages fluently, writes in English better than I do, yet he has never been to school. All of his studies and learning took place within that two year period when I gave him yoga nidra, and he doesn't even remember it now.

How does this happen? The answer is simple. When the relaxation is complete, the receptivity is greater. When the consciousness is connected to all the senses, the receptivity is less. This is yoga nidra. The receptive state of yoga nidra can be effectively used to correct the habits and behaviour of your husband, wife or children. If you want to try it, don't say anything to them. Just note what is wrong and keep quiet. At night, as soon as they fall asleep, wake them. At this point, everything you say will make a deep impression on their mind.

When the child goes to bed, it usually only takes him about three minutes to fall into deep sleep. After this, he loses all contact with the sensory channels and you cannot contact him. Adults generally take much longer. When the person is falling

asleep and has nearly lost contact with the sensory channels, wake him up by name. He will not respond at the first call if he has lost all sensory contact. So move him a little and call him by name, then he will turn his body. The moment he mumbles, it means one sensory channel is in contact with the consciousness.

Intellect and discrimination are not in touch. At this point, repeat what you have to say two, three or more times. This is especially necessary with children because they are unable to maintain contact with the sensory channels once they have fallen asleep. Carry on this process for fifteen days and you will be surprised at the changes it brings about.

How do yoga nidra and hypnosis differ?

Because yoga nidra can be used to influence the mind, many people think that it is a form of hypnosis. But the truth is that these two are totally different sciences. Although they may start from the same point of relaxation and receptivity, yoga nidra proceeds in one direction and hypnosis in another.

The state of mind achieved in yoga nidra is far beyond hypnosis, but when the mind is dissociated from the sensory knowledge it does pass through a hypnotic state. However, if you can disconnect the sensory channels and still maintain awareness, you will be able to transcend the barriers of your personality and go to any depth or height. The consciousness can go as far as you can lead it. This is the aim of yoga nidra. But at the same time, you must know when you are transcending, that up to a certain point, you are passing through the territory of hypnotism.

Therefore, throughout the practice, one important instruction is always given: 'Do not sleep'. In yoga nidra you must try to keep awake. You are relaxed, but you do not sleep. You are not conscious on the sensual plane, but you are conscious that you are practising yoga nidra. A process of automatic thinking is going on.

In yoga nidra the brain is completely awake. It receives a higher quality of stimuli and develops a different type of awareness than what we are experiencing now. Whereas in hypnosis, the subject is led into a deep sleep in which the brain is completely shut down. The consciousness is confined to a small area and the capacities are limited. This is a very tamasic condition, while yoga nidra increases the capacity and creates a sattvic condition.

In yoga nidra the instructor is only a guide. He gives the technique and answers any questions, but he will never force or compel the student in any way. It is the technique which leads the mind to illumination and independence of judgment, not the instructor.

In hypnosis, however, the therapist generally dominates the mind and will of the subject. This often results in obsession, captivity, lack of initiative and self-confidence. The sex drive, intellect, logic and determination are suppressed. The subject asks his therapist, 'Shall I go to the toilet now?' and the therapist replies, 'Yes' or 'No'.

If you ask the yoga instructor the same question, he will tell you, 'That's your business, not mine. I'm not responsible for you. You are responsible for yourself and I am responsible for myself.' Even if his student's bad habits or behaviour rebound on him, he remains unaffected and makes no attempt to alter his character. This is the attitude which yoga nidra develops. When you absolutely refuse to become a part or shareholder of what is happening around you, then yoga nidra becomes a stepping stone to higher yoga.

The power of sankalpa

Yoga nidra must be practised with a specific purpose. It is the creator of your destiny. Whether you want to become a painter, writer, orator, or anything, you can train yourself, but first you must know what you want to become. There are many things that one can do in this life, but everybody needs a direction.

Most of us are floundering in the darkness, like ships without rudders, anchor sheets without sails. We don't know which way we are headed because we are being led, forced and pushed by the tempest of life. Sometimes we go the right way too, but that's usually because we are pushed into it; we have no choice. In yoga nidra, however, we have a choice, and that choice is created by sankalpa.

The sankalpa has to be made, not when you are intellectually active, but when you are intellectually quiet, when the child within you is awakened. Before and after the practice of yoga nidra there is a short period dedicated to sankalpa, the resolve or determination to become something. The sankalpa you make in the beginning of the practice is like sowing a seed, and the resolve at the end is like irrigating it.

The power of sankalpa is very great, and those who make a petty resolve misuse it. If you have faith in the sankalpa you have made, and if you use it consistently, then it will become a reality in your life. Though you can use the resolve for therapeutic effects, in my opinion it should be used for a greater purpose, for achieving the state of samadhi.

Rotation of consciousness

The practice of yoga nidra begins with preliminary relaxation and the sankalpa. Then you are ready to start rotation of consciousness through the different parts of the body. This is not a practice of concentration, nor is any physical movement

necessary. There are only three things which you have to do: (i) remain aware, (ii) listen to the voice, and (iii) move the mind very rapidly according to the instructions.

When the instructor says 'right hand thumb', repeat it mentally, think of the right hand thumb, and move on. It is not necessary to be able to visualise the different parts of the body. Just get used to following the series and mentally repeating the names of the different parts in the same fashion as you repeat the letters of the alphabet. Then you will have no difficulty. You don't have to think what is after B or H because it is all part of your subconscious mind. The series has to be automatic, spontaneous and thorough.

There are many people who teach yoga nidra in a very unsystematic way. Sometimes they start at the toes and go up to the head, or they start at the head and go down to the toes. Sometimes they begin with the left hand thumb and sometimes with the right. Of course, they have their own theories on this, but the practice of yoga nidra which I have devised is very systematic and it is based on tantra and modern anatomy.

There is an obvious link between the body and brain which was recognised by the yogis of old. Today brain researchers have shown us that each part of the body is mapped out on the gyrus in the central motor cortex of the brain. All the parts through which the awareness passes during rotation of consciousness can be found there. If you study the arrangement of the different parts of the body on the gyrus of the brain, you will understand how the practice of yoga nidra should be systematically laid out.

In yoga nidra we start with the right hand thumb for many reasons. First of all the hands are among the most sensitive of man's organs of action, with a greater number of nerve endings in the palms and fingers to transmit messages to the brain. Because the nerve connections in the hands are most frequently used, it is relatively easy to develop awareness of the hands in yoga nidra.

When you refer to the motor homunculus, you will also note the disproportionately large amount of brain space concerned with the hands and fingers. This region is almost as large as the space allotted to the entire remainder of the body from the wrist to the toes. So, beginning with the right hand thumb, 2nd, 3rd, 4th, 5th fingers, palm of the hand, back of the hand, etc. is not only easier, but it also affects a large area of the brain, giving an initial impetus to the process of relaxation.

In yoga nidra, the order in which the body parts are named is very important. Once the sequence has been fixed, it should not be altered. The other practices can be

varied from time to time, but you should get used to doing this series in the same way every day. Then you are sure to progress.

Nyasa

In tantra, this practice was originally known as nyasa which means 'to place' or 'to take the mind to that point'. Nyasa was practised in a sitting posture and involved the use of specific mantras which were placed or felt at the different parts of the body. First the name of the part was recited, then it was visualised or touched, and the mantra placed there.

Besides rotation of consciousness, there are many other practices in yoga nidra which are derived from the tantras: awareness of the whole body, the brain and internal organs, the contact point between earth and body; feelings of heaviness and lightness, heat and cold, pain and pleasure; visualisation of the things you have seen in your life.

Sensations and feelings

In yoga nidra, after relaxation of the sensory motor surface of the brain, the practice shifts to arousal of feelings. Throughout the body are numerous cells which are sensitive not only to normal electrical nerve impulses, but also to mechanical stimulation such as pressure or touch, temperature and so on.

Although we do not usually think of them as such, these cells are actually tiny sense organs that are continually gathering information from all parts of the body and sending it to specified sites deep in the brain. Neurologists have located these focal points, the most important of which are those concerned with food and water intake, heat and cold, pain and pleasure.

As we awaken the sensations of heat and cold, pain and pleasure, we stimulate those centres of the brain responsible for maintaining harmony between our inner and outer environments. Each of these centres has the reciprocal for balancing our basic drives, and the pairing of these sensations in yoga nidra helps this balance as well as bringing normally unconscious functions under control.

In yoga nidra, by developing various feelings and sensations, you are also reminding yourself of the experience. When you are tasting a particular fruit, at that moment you experience it, but after a few days, weeks or months, you can only imagine the experience. You cannot manifest it on account of the inability of the mind to bring the experiences of the past into the present. Like this, various experiences which individuals have in their lives are buried in the past. What remains in the mind is knowledge, a memory, an interaction, but not experience. The experiences of every type that we have in day to day life become different

samskaras, potential impressions. And it is these samskaras which are the basic cause of all our inhibitions and suppressions.

The moment these suppressions and inhibitions find a channel of outlet, the experience becomes overwhelmingly vivid in the mind. At this point we have seen people sobbing, shaking, crying or shouting. In yoga nidra, as we move our awareness through the range of sensations, we are bringing these samskaras back to conscious manifestation, back to the point of experience. If the samskaras become an experience once again, they can be eliminated. This is how the process of yoga nidra eliminates the whole store of samskaras and purifies the deeper levels of the mind.

This also means that you are able to comprehend a greater part of your mind. After hearing some beautiful music which you like, you will definitely remember it. You may even imagine or feel it. But, if you can really close your eyes and begin to hear the music inside, exactly as you heard it originally, it is an exploding experience, which changes the whole structure of the mind completely.

" This is why in yoga nidra the experience of pleasure and pain, heat and cold, lightness and heaviness, should be brought to the forefront of the mind as real experiences. If you are trying to feel heaviness, you should feel your body so heavy that even if you want to lift your hands or feet, you won't be able to. Or if you are feeling heat, you must feel the heat in such a way that you may even perspire. That is called experience. Just to feel heat is not enough; you have to experience heat. It has to become a living experience.

Real reformation

By the practice of yoga nidra, we are not only restructuring and reforming our personality from within, but like the mythological phoenix, with every session, we are burning the old samskaras, habits and tendencies in order to be born anew. This process is not only a lot quicker, but the results are also more reliable and permanent compared to other systems which work on an external basis only.

I will tell you about an experience I had with hardened criminals, which will make this more clear. In 1968, when I was on a world tour, I was invited to a detention camp to teach yoga. As soon as I arrived in the compound, about 600 prisoners converged on me. They laughed and hooted, pulled my dhoti, and one of them presented me with a packet of cigarettes. They had no sense of honour or respect.

I knew I could not teach them any yoga in that state, so I decided to try yoga nidra. I told their monitor to instruct them all to lie down quietly on their backs and get ready for the practice. But they could not be still. They kicked and pulled each other, shouted, spat, and did many disturbing things while I was waiting for them

to calm down. For half an hour I only uttered two sentences, 'Please close your eyes. Don't move your body.' I was waiting for them to lie still but they never did, so finally I gave up and returned to my hotel.

The next day I phoned the detention camp to inform them that I wouldn't be coming again. But the man in charge said, 'Oh no, Swamiji, you must come today. When you left last night, all the inmates went to bed quietly without giving any trouble.'

So I went back the next day with great trepidation, but when I arrived, they were already lying down. I asked them all to get up as I wanted them to practise surya namaskara, but they said, 'No, we want yesterday's yoga.' So I gave them yoga nidra for one week and every day the effects were greater and greater. The camp director was very pleased because there hadn't been any fighting or disturbance since the yoga nidra sessions began.

On the seventh day they conducted a reception and I gave them a short speech. I told them that on the first day someone had offered me a packet of cigarettes and now I would accept it. But the man who had offered them came running up onto the stage apologising profusely. 'You are a holy man,' he said, 'and I was wrong.'

How did such a change come about in only seven days? When a man is under tension, his behaviour is influenced, and when he relaxes, he becomes natural. He knows the reality, the truth. So teach your children, husband or wife, yoga nidra. Don't try to change them, just remove their tension. Then they will know the truth, and they will also know how to behave, because the knowledge of truth is necessary for right behaviour. And knowledge of truth only comes when you are free of tension.

The highest spiritual practice

With complete relaxation, meditation takes place. Yoga nidra can be utilised for directing your mind to accomplish anything. When all the great yogis and swamis practise yoga nidra, they lie down and project their bodies wherever they like. Many things can happen in yoga nidra. You can travel into time and space, you can levitate, or enter the supreme light. This is the highest of all spiritual practices.

Satsang on Dreams

Would you please explain sleepwalking?

When you sleep, the mind withdraws itself and undergoes a state of transformation. The senses and the body are detached from the mind and do not function in deep sleep. But when the mind is not completely withdrawn, a part of

the mind sometimes remains attached to the body and the senses, so people get up and move around.

I have seen quite a few cases of somnambulism. Once a man came to me at about midnight and wanted my permission to leave the ashram. He seemed very disturbed and I told him he could go. The next morning, he returned and narrated that he had gone to sleep in the ashram and when he woke up, he found himself at the railway station. He knew nothing about the time from the moment he went to sleep until he woke up with a ticket in his hand.

In the state of deep sleep, many children speak, make movements, and even urinate. People go to the bathroom, leave their watch there, and go back to sleep. Next morning, they search for the watch and wonder how it got into the bathroom. This happens to most of us, but we don't take note of it. It means that during deep sleep, the mind is not completely detached; the physical functions and mental control still exist. When this association is more real, one starts walking in his sleep. But the co-ordination between the mind, senses and body is not complete at that time so an accident can easily occur. In order to function properly, there must be co-ordination between the mind, senses, and the body, which is absent during deep sleep.

Some psychic mediums enter into a state of trance in deep sleep, but still they can speak. For hours together, they go on making predictions and prophecies, and some of them dance. This is a controlled state of somnambulism. It can give us an idea as to how to train the mind, so that when we intentionally enter into the state of trance and deep sleep, we can utilise this trained mind, which can make the body walk and speak without personal knowledge of what is happening. When the mind is able to function without the interference of the body, it becomes very psychic and capable. Those people who make predictions in a state of trance, first separate the body and the mind, keeping one of the senses, say speech, connected with the mind. Their inner mind and speech are in co-ordination, but nothing else. You ask them something and they go on speaking, although their body is asleep.

You may have heard of Edgar Cayce, 'the sleeping prophet'. He used to sleep and speak, and his speeches were recorded. He also made prophecies about world events, many of which have come true. We can develop our mind in such a way that we can make our intuition function during that state of trance. Sleep can be transformed into trance and untrained somnambulist behaviour can be transformed into psychic or intuitive behaviour.

Can dreams help us to understand the mind?

The science of dreams is very important in order to know the hidden part of the mind. Dreams occur on account of a disturbance, awakening, or explosion in the psychic energy levels. When the intellectual and material barriers are removed, symbols, colours and sounds from the psychic realms are revealed. These are the archetypes. The process of knowledge takes place through these archetypes, which form our inner programming. According to modern psychology, everything in the cosmos is contained within the mind in archetypal form. These archetypes are suppressed in our being. They have to be exposed, so that we can know what we are. One of the best ways of doing this is through the symbols revealed in dream.

Is the time barrier transcended in dream?

Actually, past, present and future are only categories of this mind. In reality, this division does not exist. In dream, these categories are broken down. The mind can still sense the time/space continuum, but it is able to grasp a greater area of time in one glance.

There is a mechanism in the human mind which can monitor the brain and command the mind to go back into the past or into the future. But this process of monitoring happens involuntarily, and generally man does not know how to initiate it voluntarily. This mechanism has been investigated scientifically, and in yoga we call it the ajna chakra. The meaning of ajna is 'command' i.e. monitoring.

Recently, there has been a scientific investigation of this phenomena and I can give you a resume of the experiment. The subject was put to sleep by inducing delta waves. When you intensify delta waves in the brain, you sleep. Then the monitoring centre (was controlled by some sophisticated scientific instruments and the subject's mind jumped back into the past- perhaps a thousand years. Then his mind jumped into the far future. Now, what the man said about the distant past and the far future could not be verified, but when his mind was monitored to traverse a recent path, it was possible to correlate the facts. In this state the human mind can travel into the future or the past of time and space. Sometimes this happens in dreams as a natural event, but it does not happen all the time.

Why do we forget our dreams?

Often when you wake up in the morning, you remember a dream very clearly, but the moment you get out of your bed, you forget it completely. This indicates the difference in the states of consciousness. Often you dream but you don't remember it, until that dream is about to happen, is happening, or has happened. This means that the two states of mind- the dream state and the waking state, have absolutely no communication with each other. In order to create a link of communication

between the two states of mind, you should note down every dream as soon as you remember it. In the course of months or years, it will be possible for you to interpret the language of your dreams.

How can we have more meaningful dreams?

The dreams which follow sound sleep are mostly in order and correct. Therefore, it is best to find a yogic way of sound sleep. Then you will have very significant dreams.

The condition of the stomach has a strong influence on the dreaming process. At night, if your stomach is disturbed, if there is a lot of wind and gas, then the sleep will not be deep. The dreams that come during that condition of sleep are dissipated, scattered, broken and unsystematic. In order to have more meaningful and easily interpreted dreams, you must sleep with your stomach in an absolutely smooth condition.

There are people who can sleep very well with an empty stomach; these people are sattvic by temperament. There are people who cannot sleep with an empty stomach; they need something in it. These people are rajasic in nature. Then there are people who can only sleep with an overloaded stomach; these people are tamasic. Tamasic people will have destructive dreams; rajasic people will have symbolic dreams, and sattvic people will have exact dreams.

The nature of the mind also plays a very important part in one's dreams. There are people who jump from one thought to another like a monkey, and there are people who know how to think. When these people enter into dreams, they project their mental conditions. On account of mental incompetence, dreams come in very distorted forms. Many times, even in dreams, there are traces of inhibitions, then the dreams come in symbolic form. When the mind is completely free, the dreams are exact projections of one's personality, mind and inner space.

Dream is a form of awareness. It is a vritti, a pattern of mind. This means that the mind undergoes a state of transformation in the form of dreams. If you remain a witness to this dream consciousness, then you are able to complete one aspect of pratyahara. Witnessing the dream is the dynamic form of pratyahara, and not the hypnotic form.

At a certain stage of pratyahara, the energy level is exploded, and when this happens, you have certain experiences. These experiences manifest from the contents of your mind, just as dreams come out of the contents of your own mind. So, the same objective is easily fulfilled by practising pratyahara. The difference is in the level of awareness. Usually what happens when you dream is that the awareness is gross and incapable. Therefore, many people have dreams, but don't

remember them. The witnessing consciousness of the dream should be alert, then only is it possible to visualise the dream clearly.

Is it possible to gain control over the dream process?

When you have reached a certain stage in spiritual life, then you should also be able to control your dreams. The dreams come of their own, but in the middle of the dream you can change it, and create your own dream. For this, you must be able to maintain the consciousness of the dreamer and the dream, so that while you are dreaming, you know that you are dreaming.

One night, many years ago, when I was living with my guru, I had a wonderful dream. I remember it as if it were last night. In the dream, I dreamed that I was dreaming. I was lying on the bank of the Ganga. It was a black, still night and stars studded the sky. Every part of the dream was very brilliant. Then I thought in my mind, 'Oh, I'm dreaming! Now, let me see if I can withdraw this dream.' I could see my hands in the dream. So, I looked at them and the dark night vanished, but I knew that I was still dreaming. So, I thought, 'Now, I will see if I can do it again.' I brought my fingers into the dream and the same vision reappeared: dark night, sky brilliantly studded with stars. Everything was beautiful and tranquil.

Then I thought, 'I want to withdraw this experience and have another experience. I want to see the full moon.' Again I tried. Then the darkness was illumined by a bright moon, and the stars were all overshadowed by the moonlight. I looked at it. The scene was very peaceful. Then I thought, 'I will withdraw it again.' Every time I tried it, I could come out of that experience. This time I thought I'd like to see the sun, not the midday sun, but the rising sun. So, I looked and there was an apple coloured sun rising over the horizon.

I withdrew it and thought, 'Well, I have had two starlit nights, one moonlit night, and one rising sun at dawn. Now I can hold, change, withdraw, or impose my vision, because I am controlling the movement of my consciousness.' I came out of the dream and wrote about this experience in my diary.

Next morning I went to my guru, Swami Sivananda, about some typing matters, and he asked, 'Can you create a dream and destroy it?' I answered, 'Yes.' He said, 'Well, you can start meditation now.' From this, you can understand at what point you must enter meditation, and to what extent you must be able to control the mental manifestations, if you want to go very far and very deep.

How much do we dream?

Dreaming is what I call an energy pattern and man dreams even when he is awake. We are dreaming now, but we don't know this because our sensory functions are

extroverted. If you stop your sensory functions, you will start to witness the dreams. I don't know about animals, but I know that the psyche of man is dreaming all the time, twenty four hours a day, consciously as well as unconsciously. The dreams which we have at night are only a small part of it. Maybe if we were a little more conscious at that time, we would see the dream process.

I have thought for many years about the level of animal consciousness and I have tried to imagine in my own way, but not with any scientific proof, how an animal dreams. When I see an animal sitting quietly or sleeping, somehow it has come to me that they dream all the time too. They are rooted in a state of dream consciousness.

When I see a little baby, just out of the mother's womb, I have tried to assess the quantum of their consciousness and I have found that, up to a certain state, a baby is dreaming. He is not conscious; he is in a world of his own, with his own level of experience. Similarly, all animals have a level of experience. The dream state is present within both animals and new-born babies, but it is functioning on a level which is not sensory. Gradually, in the case of the human baby, the consciousness comes out of the dream level and is able to unite with the sensory level.


So, remember that we are dreaming constantly, and have been doing so for millions of years. Somehow, we have to get out of it. You asked about the importance of dreams, but I want to stress the importance of renouncing the dream. We have to get out of that spontaneous occurrence of dream consciousness and raise our level of consciousness.

Do realised souls have dreams?

No. They have one state. They don't alter. For them, waking and dreaming are the same. They are always in a spiritual state.

Dynamic Sleep

www.yogamag.net/archives/1980/haug80/dynsleep.shtml

ABBE		FARIA
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Umberto Eco: Confessions of a Young Novelist:

"By the way, a real Faria existed, and Dumas was inspired by this curious Portuguese priest. But the real Faria was interested in mesmerism and had very little to do with the mentor of Monte Cristo. Dumas used to take some of his characters from history (as he did with d'Artagnan) but his readers were not expected to be concerned with the real-life attributes of those characters." Confessions, p. 209.

Consciousness in Clinical Hypnosis and Ashtanga Yoga.

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Abstract

The altered states of consciousness (ASC) in yoga and hypnosis are associated with similar phenomena like relaxation, disinclination to talk, unreality, misrepresentation, alterations in perception, increased concentration, suspension of normal reality testing, and the temporary nature of the phenomena. While some researchers consider yoga to be a form of hypnosis, others note that there are many similarities between the ASC in yoga and the hypnotic trance. The present study aimed to find similarities between the ASC of hypnosis and Patanjali's Yoga Sutras. The ASC were compared on the understanding of the ASC, the phenomena of the ASC, and the therapeutic techniques and benefits of both. An understanding of the concept of ASC in Patanjali's Yoga Sutras was gained through a thematic analysis of the book Four Chapters on Freedom by Swami Satyananda Saraswati. The obtained concepts were compared to the concepts of ASC in hypnosis (obtained through the literature on hypnosis) to investigate whether or not there exist similarities. The findings of the study show that there are similarities between the ASC in hypnosis and the ASC in Patanjali's yoga sutras in the induction and

deepening of the ASC in hypnosis and that of Samadhi, the phenomena present in hypnosis and the kinds of siddhis that are obtained through Samadhi, and the therapeutic techniques and the therapeutic process in Patanjali's yoga sutra and hypnosis.

Keywords: hypnosis, yoga, altered states of consciousness, consciousness

Consciousness and Altered States of Consciousness

Consciousness is one of the most studied topics. Even though consciousness has been theorized about by plentiful researchers there is a lack of understanding about what it means to be conscious and what is meant by the altered states of consciousness.

Consciousness was the subject matter of philosophy, and it was only after the work of William James that the field of psychology began to look at consciousness as its subject matter too. James, through his work with consciousness recognized that it was the process of attention that gave focus and margin to consciousness. Along with his interest in consciousness he emphasized the unconscious process as well.

Defining consciousness is difficult, but can be understood as the subjective awareness of the momentary experience interpreted in the context of personal memory and present state (John, 2003). The most subjective part of consciousness is the presence of qualia. It refers to how sensations, thoughts, beliefs, pains etc occur to one. It is an epiphenomenon and has no discernable physical effects. Altered states of consciousness are also defined in terms of change to subjective experience. One popular definition is the one given by Tart in 1990. He defines the altered state of consciousness as one in which the individual feels a qualitative shift in his pattern of mental functioning; there is a change in the qualities of mental processes (in Revonsuo, Kallio & Sikka, 2009).

This definition highlights that altered states of consciousness include awareness of a changed pattern of subjective experience and cognitive judgement that makes one recognise that the experience is different from normal.

Altered states of consciousness (ASC) or trance state have also been understood as a deviation from the normal states of consciousness. It's a state in which the world or the self tend to be misrepresented. ASC can be caused by an internal or external change in the organism's biological makeup and is not a functional, original or

permanent state of the organisms' consciousness. ASC is thus due to a change in the subjective pattern of experience. It is not restricted to any specific

cognitive, affective or sensory modality, but is a combination of them, and it is a temporary phenomenon (Revonsuo, Kallio, & Sikka, 2009).

According to this understanding of ASC, hypnosis can be considered as one, because it changes the background mechanisms of consciousness, as strong and multiple changes in conscious experiences are experienced through hypnotic suggestions.

Hypnosis Through the Ages

Hypnosis is derived from the Greek root *hypnos*, which means to sleep. Even the origins of the word means to sleep, hypnosis is not a state of sleeping. The trance in hypnosis resembles sleep but is different from the other states of consciousness (awake, sleep, and dream states).

Techniques of induction were being used by ancient Egyptian and Greek priests 2000 years before Anton Mesmer; who is credited for the origin of hypnosis (Cunningham, 1998). There is evidence of Egyptian priests performing death and rebirth rituals in what they called as "Temples of Sleep". Drugs and psychedelics were used to assist the process. Those who lived through the experience were said to "have experienced other levels of reality while being out of the physical body" (Cunningham, 1998). This is believed to be the first account of hypnosis being reported.

Hypnosis is as old as time and has been employed in all parts of the world in some form or the other (Erickson, Hershman, and Senter; 1961).

The modern history of hypnosis can be traced to Franz Mesmer in 1773. He observed Father Gassner cure people by laying hands and making passes over the patients' bodies. Mesmer believed that the Father was using animal magnetism. Mesmer worked upon Gassner's technique and theorised that a fluid circulating in the body was influenced by the magnetic forces originating from the astral bodies. Later however, Mesmer believed that this force was within him and that patients could be cured when the magnetic rays flowed from his fingers.

In 1778, Mesmer moved to France and there he developed a large following due to his high percentage of cures. He was deemed as a fraud by a committee; which comprised of the chemist Antoine Lavoisier, physician Joseph Guillotin and

astronomer Jean Sylvian Bailly; as they found that the results attributed to animal magnetism were the result of imagination. Suggestion as a reason of the cure was not recognized by the scientists. Even though Mesmer was discredited, it was him who laid the foundation. **Abbe Faria, a Catholic priest, was a pioneer in the scientific study of hypnosis. It was him who stated that it was not animal magnetism that was involved in the cure, but suggestion. These findings led to the understanding of the power of suggestion in psychotherapy (Erickson, Hershman, and Selter, 1961).**

The word hypnosis was coined by James Braid. He derived it from the word hypnos as he thought that hypnosis was similar to sleep. Later, Braid recognised that hypnosis is similar to meditation in both, the psychological and physiological aspects. He defined hypnotism as a state of focussed attention upon a single idea or mental image. In his view, since hypnosis was the state of focused attention, it was fundamentally the opposite of normal sleep. After he recognised his error (of believing that hypnosis was similar to sleep), he tried to change the name to monoeidismo, which means concentration on one side. The term hypnosis, even though a misnomer, still persists (Robertson, 2009).

In 1854, James Esdaile, a Scottish surgeon, was working in India with the East India Company. While here, he performed hundreds of minor and major surgical procedures on Indians under Mesmeric anaesthesia. His book describes hundreds of operations that he performed under this technique including amputations of the legs, removal of tumours, and other comparable surgeries. He even noted the dwindling of surgical shock in his patients. In his book, *Hypnosis in Medicine and Surgery*, 1957, he describes that he or his assistants would induce hypnosis (mesmerised) the patients in the morning, and would leave them in a cataleptic state. He would then return later and operate. When Esdaile returned to England and shared his experiences, he was, unfortunately ridiculed and ostracised by his colleagues (Vyas & Vyas, 2009).

The first scientific text on hypnosis, *Suggestive Therapeutics* was published in 1886 by Bernheim. Bernheim observed the work of Dr. Ambroise-Auguste Liebau, a French physician. Liebau became interested in hypnosis after reading Braid's work, but in order to avoid being discredited, he worked pro bono. Bernheim and Liebau then began to work together, treating patients.

Ernst Simmel, a German psychoanalyst began using hypnosis for the treatment of war neurosis or shell shock. He called his technique hypnoanalysis. In

hypnoanalysis, hypnosis was combined with the psychodynamic techniques. During World War II Grinker and Spiegel used barbiturates

to induce a state of drug hypnosis in order to bring traumatic material to the surface. Hypnosis has since been playing an important part in the treatment of combat fatigue and other neuroses. The most important development to come out of the world wars was the merger of hypnotic techniques with psychoanalysis. This development revived a great deal of interest in hypnosis and led to the publication of various books with hypnosis and suggestibility as the subject matter (Erickson, Hershman and Senter, 1961).

Hypnosis has since been recognised as a treatment method by the American Medical Association (in 1958). There are now several journals devoted exclusively to the experimental and clinical applications of hypnosis. These include, but are not limited to The American Journal of Clinical Hypnosis, The British Journal of Medical Hypnotism, The Journal of Clinical and Experimental Hypnosis.

Theories of Hypnosis

The phenomena associated with hypnosis are explained through two main types of theories. These are referred to as state and non state theories. A key debate in hypnosis had been between the state and non state theorists. According to the state theorists, the altered states of consciousness in hypnosis, is produced due to an altered state of brain function. The non state theorists however are of the view that responses to suggestions are a product of normal psychological processes such as attitudes, expectancies and motivations.

Hilgard's neodissociation theory of hypnosis is a classic state theory. It states that the hypnotic suggestion splits the functioning of the executive control system into different streams. Part of the executive control system functions normally, but is unable to represent itself in conscious awareness due to the presence of an amnesic barrier. The hypnotic suggestions act on the dissociated part of the executive control system and the subject is aware of the result of the suggestion and not the process by which they came about (Hilgard, 1991).

Neuro-physiological theories of hypnosis propose that high hypnotisable people have better executive function than low hypnotisable people. Since they have better executive functioning, they are able to deploy their attention in different ways. Gruzelier (1998) presented a model of hypnosis characterised by changes in brain function. His neurophysiological account emphasizes

that the changes in the way the attentional control system operates in hypnosis makes the subject more suggestible.

Spanos' socio-cognitive theory is a non state theory that explains the phenomena of hypnosis. The theory states that the hypnotic phenomenon is shaped by the attitudes, beliefs, imaginings, attributions and expectancies that an individual possess. He proposed that hypnotic behaviours could be explained by the same processes that explain non hypnotic behaviour (Spanos, 1986; Spanos, Stam, D'Eon, et al 1980).

The ecological theory of hypnosis is based on Shor's idea that the depth of hypnotic trance is related to the degree to which the participant loses awareness of the distinction between imagination and reality. This distinction is termed as the generalized reality orientation. Ego-psychological theory distinguishes between primary processes (emotional, holistic, illogical, unconscious, developmentally immature) and secondary processes (affect-free, analytical, logical, conscious, developmentally mature). Whereas normal adult functioning is biased towards secondary processing the induction of hypnosis makes the subject 'let go' of some secondary process activity.

Kihlstrom (2008) reported that the third way research in hypnosis understands the phenomena in hypnosis as both a state of cognitive change that involves basic mechanisms of cognition and consciousness, and as a product of social interaction as the hypnotist and the subject come together for a specific purpose within a wider socio-cultural context. The third way theories include Brown and Oakley's (2004) integrative cognitive theory which makes a distinction between being in a mental state and being aware of being in that state. They place an emphasis on perception and consciousness. They include the dissociated control theory concept which suggests that responses are facilitated by an inhibition of high level attention and the response set idea that suggested that involuntariness is an attribution about the causes of behaviour.

The Altered States of Consciousness in Hypnosis

It is difficult to define altered state of consciousness in hypnosis, but it can be inferred from hypersuggestibility, passivity, disinclination to talk, and fixed facial expressions, feelings of relaxation, unreality, automaticity and compulsion, alterations in body image, and unusual sensations (Erickson, Hershman, and Selter, 1961). The ASC in hypnosis has been described as one in which there is

focused attention, concentration in which learning is maximised, alterations in self awareness, a state of internally focussed absorption and the suspension of normal reality testing, alterations in perceptions (Gruzelier, 2005; Dalal & Barber, 1970; Erickson, Rossi & Rossi, 1976; Kihlstrom, 2005; Yapko, 1984).

Vyas and Vyas (2009) describe that the ASC in hypnosis is characterised by a quiet, calm and peaceful mind. There exists a general sense of well being. They describe it as a state of alert restfulness as the person is awake but the state is more like sleep than awake. The subjective time moves slowly, and the distinction between the present, past and future is lost. There is a shift of space location and one can experience oneself at several different locations in space.

Initially the pulse rate and blood pressure rise, but they soon go below the resting levels. The respiratory rate also first rises and then falls below the resting level. The metabolic rate falls steeply and it may fall below the level of sleep. The body and face seem flushed as the peripheral flow of blood increases. There is also a decline in the plasma cortisol levels and there is increased functioning in both the hemispheres of the brain.

Lethargy is present in a light hypnosis state. It is characteristic in this state that muscles contract at the slightest touch, friction, pressure or massage. This contraction can be restricted by the repetition of the stimuli that caused it. In this state of light trance, the subject appears to be in deep sleep, the eyes are closed or half closed and the face is expressionless. The body appears to be in a state of complete collapse with the head thrown back, and the arms and legs hang loose, dropping heavily down.

Catalepsy characterises a deeper level of trance and in this the subject becomes rigidly fixed in the position in which they were in while they were entering catalepsy. Whether it is standing, or sitting, or kneeling. Arms or legs can be raised and will remain that position.

History of Yoga

Yoga is an ancient spiritual discipline that originated in India, reportedly more than 5000 years ago (De Michelis, 2005). The word yoga originates from the Sanskrit word yuj, which means to join. The Iyengar School of Yoga defines yoga as the joining and integrating of all aspects of the individual, the body with mind, the mind with the soul, to achieve a happy balanced and useful life. Yoga has been

viewed as joining and disjoining at the same time by Swami Satyananda Saraswati (1976).

There is no written record of who invented yoga as it was practiced by yogis long before people knew how to read or write. The knowledge of yoga was passed down orally by the guru to the shishya. The earliest written record of yoga is believed to be written by Patanjali, a yogic sage. Although there are various different schools of yoga present, they all follow the same fundamental principles as described by Patanjali. The classical period of yoga is marked by Patanjali Yoga Sutras. This text is written by Patanjali around the second century. This text standardises yoga, and it consists of 196 sutras. Consciousness in Yoga

Consciousness in yoga can be conceptualised as William James' idea of consciousness. William James compared consciousness to a stream that was unbroken and continuous. This stream however, goes through constant changes and shifts and Patanjali yoga sutra states that there are seven states of consciousness or Saptadha prantabhumih pragyana

These seven states are as follows:

1. Awake
2. Sleep
3. Dream
4. Turya:
5. The fifth state is defined as "abiding in mere nonduality, with all distinction and division extinguished, he is seen as one asleep."
6. The 6th state is described as where he dwells "without knot", liberated while living and without conception or ideation.
7. The 7th state is the state of enlightenment, which is the state of liberation without the body

The turya state has been described as a tranquil settlement in the state of liberation and the state of witness in action (Vyas and Vyas, 2009). Vyas and Vyas (2009) note that the state of turya has been explained in the Mandukya Upanishad as ...that which has no parts, soundless, the incomprehensible, beyond all senses, the cessation of all phenomena, all blissful and non dual AUM, is the Fourth, and

verily it is the same as Atman. He who knows this, merges his self in the Supreme Self- the individual in the total.

Since there is a distorted sense of self in this state, which is a misrepresentation, this state can be considered as an altered state of consciousness.

The altered state of consciousness or trance state of yoga is that of Samadhi. It is described by the phrase sat-chit-ananda, which translates to truth-consciousness-bliss. This relates to a different realm of experience which is possible to describe only by metaphors and paradoxes (Dalal & Barber, 1970).

According to Patanjali yoga sutras, Samadhi is the goal of yoga. It can be defined as the pointless point of consciousness beyond which nothing else remains. It is the deepest level of consciousness where even the sense of individuality does not remain.

From the literature reviewed it can be seen that the trance states of yoga and hypnosis have certain similarities. Trance in both the states is associated with relaxation, disinclination to talk, unreality, misrepresentation, alterations in perception, increased concentration, suspension of normal reality testing, and the temporary nature of the phenomena. Erickson, Hershman & Senter (1961) consider yoga to be a form of hypnosis, while Dalal and Barber (1970), note that there are many similarities between the trance of the hypnotic state and that of yoga. While yogis are credited with performing difficult tasks like walking over burning coal, or being able to lie on nails, individuals under the hypnotic trance are reported to have “heavy weights on their abdomen while lying stretched in midair with supports only at his heads or ankles”. Apart from this, not much research has been carried out which investigates the similarities if any in the trance of yoga and hypnosis. In this study, I aim to fill this gap literature by comparing the trance state in hypnosis and yoga. Along with this I will also focus on the therapeutic techniques of yoga and hypnosis.

Research Design

In this study, whose aim is to investigate the similarities between hypnosis and yoga in terms of the altered states of consciousness, a qualitative design is used.

A qualitative study is one that provides an in depth understanding and interpretation of phenomena by learning about the social and material circumstances, and histories (Snape and Spencer, 2003). A qualitative design is

suited for this study as it helps to investigate whether or not there are similarities between the trance states of yoga and that of hypnosis. The qualitative methodology also helps to explore the historical, philosophical and scientific roots of yoga and hypnosis and the conceptualization of the trance states in them. The study uses a pragmatic approach as methods and procedures that work best for answering the research question have been employed.

Research Questions:

Broad Research Question: To investigate the similarities between yoga and hypnosis.

Specific Research Question: To investigate the similarities between Patanjali Yoga Sutras and hypnosis in terms of the altered states of consciousness, and their therapeutic value.

Sample:

The sample consists of a text on Patanjali Yoga Sutra: Four Chapters on Freedom: A Commentary on the Yoga Sutras of Patanjali, by Swami Satyananda. The book is published by the Bihar School of Yoga which is the world's first yoga university. The Bihar School of Yoga was founded by Swami Satyananda Saraswati in the year 1964. The book, Four Chapters on Freedom is a text used for the courses in the university, and is a widely accepted text on Patanjali Yoga Sutras. This is the reason this text is selected for analysis.

Data Collection:

The following serve as data for the study

1. The text on Patanjali Yoga Sutra. (Four Chapters on Freedom: A Commentary on the Yoga Sutras of Patanjali by Swami Satyananda Saraswati)
2. Discussion of Findings with Expert: findings obtained from the thematic analysis are communicated to an expert and discussed with her. This discussion provides insights which are incorporated in the study.

The study is conducted in two phases. In the first phase, analysis of the book Four Chapters on Freedom: A Commentary on the Yoga Sutras of Patanjali by Swami Satyananda Saraswati is carried out. In the second phase, the concepts obtained through the analysis are compared to the concepts of hypnosis to uncover the similarities between the two.

Data Analysis

Thematic analysis is the method of analysis for the first phase of the study. Braun and Clark (2006) define thematic analysis as a general method of analysis of text. They explain that thematic analysis is a method for “identifying, analysing and reporting patterns within data”. There are six steps in the through which thematic analysis progresses. In the first phase the familiarization with the data is achieved, followed by generation of initial codes, following which there is the search for themes, which are then reviewed, defined and named and then the report is written.

Following the same process, in the first phase Four Chapters on Freedom: A Commentary on the Yoga Sutras of Patanjali, is read to become familiar with the text. This is followed by an initial coding which leads to the formation of themes. The themes are then reviewed and then defined and named. Through this process meaning units are created which describe and explain each of the phenomena under study. These are then used to form themes which illustrate each of the phenomena.

In the second phase of the study, the themes generated through the thematic analysis of the text are compared with the concepts in hypnosis to investigate whether or not there are similarities between the phenomena in Patanjali yoga sutras and phenomena in hypnosis.

Issues of Trustworthiness and Process of Validation

- The themes obtained from the analysis were finalised after discussion with a student pursuing her Masters in Psychological Research Methodology who went through relevant passages from the text independently.
- The findings were discussed with the supervisor and an expert in the field of yoga which provided further insight. This served as a method of triangulation.
- Peer Debriefing: a competent peer was given regular progress reports of the research
- A paper trail of the documents used for analysis, and the different stages of analysis is maintained and is available on request.

Analysis of Results and Discussion

The text which was analysed, Four Chapters on Freedom: Commentary on the Yoga Sutras of Patanjali by Swami Satyananda Sarswati was published in 1976.

This book is a commentary on the yoga sutras written by the sage Patanjali. Sutra means thread and it is implied, by the use of this word, that the written verses carry and underlying, continuous and unbroken thought. The various ideas in the sutras connect with each other and one thought leads to the next resulting in a complete philosophy.

The Yoga Sutras of Patanjali consist of 196 sutras which are organised into four chapters. These are:

Samadhi Pada: this consists of 51 verses and is the chapter on Samadhi.

Sadhana Pada: this consists of 55 verses and is the chapter on practice.

Vibhooti Pada: this chapter discusses various psychic powers and consists of 56 verses.

Kaivalya Pada: it the chapter on isolation or aloneness. It consists of 34 verses.

From the thematic analysis, it was found that there are similarities between the trance state in hypnosis and yoga. These similarities are found in terms of

- Similarities in the phenomena of the ASC in hypnosis and Patanjali Yoga Sutras
- Similarities in the induction and deepening of ASC in hypnosis and Patanjali Yoga Sutras
- The therapeutic techniques and the therapeutic process in Patanjali yoga sutra and hypnosis.

Similarities in the Phenomena of Altered States of Consciousness in Hypnosis and Patanjali Yoga sutras

In the ASC in hypnosis, there is a shift in the perception of the external world and the internal environment (Vyas & Vyas, 2009). Some of these changes can be compared to the siddhis described in the Patanjali yoga sutras. Subjective time appears to move slowly and an hour may appear to have been only a few minutes. Memories of remote events of the past are recalled with uncanny accuracy. During hypnosis the power of selected groups of muscles can be increased which is the same as the attainment of strength. This increase in strength can be maintained after the trance state through the use of post hypnotic suggestion. The body temperature can be made to increase in the trance of hypnosis; this is found in the yoga sutras as well. The action of the organs can be changed, and this is a siddhi

too. Hearing is said, can be made more acute in the trance of hypnosis, this is analogous to the siddhi of divine hearing (Vyas & Vyas, 2009). Thus we see that there are indeed similarities in the phenomena of hypnosis with the siddhis described in the Patanjali Yoga Sutras.

Similarities in the Induction and Deepening of Altered States of Consciousness in Hypnosis and Patanjali Yoga Sutras

The process of attaining ASC in hypnosis is referred to as the induction process. One of them is the eye fixation method. The eye fixation method is a type of hypnotic induction method that people associate most with hypnosis. In this method the client is instructed to maintain a fixed gaze on an object. This could be any object, a spot on the wall, the hand of the hypnotist, a finger held in front of the client's eyes, or even, the flame of a lamp (Hunter, 1996). This method is similar to the technique described in the yoga sutras, wherein the aspirant concentrates on an object, internal or external, which could be the image of a deity, a flame, the tip of the nose or even concentrating between the eyebrows to attain ASC in yoga.

Similarities in the Therapeutic Process and Techniques in Hypnosis and Patanjali Yoga Sutras

Hypnosis and hypnotherapy is a paradigmatic phenomenon. It challenges fundamental assumptions of self and reality. An individual's perceptions and beliefs can be overturned through hypnosis and hypnotherapy. Hypnotherapy also believes that schemas or cognitive structures regulate psychological functioning or adaptation and give meaning to contextual relationships. Assignment of meaning at the conscious and unconscious level activates behavioural, emotional, and other strategies of adaptation. One of the essential axioms of hypnotherapy is that meanings do not always represent reality but are a construction of a given context or goal and are subject to cognitive distortions. Some individuals are vulnerable to cognitive distortions (Alladin, 2008); this is the same as the mental modifications that influence the perception of reality as explained by

the yoga sutras; and the techniques of Patanjali yoga sutra and hypnosis allow access to processes below the threshold of awareness, which helps in the restricting of non conscious cognitions.

Like the techniques described in the yoga sutras for therapeutic benefits, hypnosis too induces relaxation which is effective in reducing anxiety. It also promotes ego

strengthening through the repetition of positive suggestions to oneself that get embedded in the unconscious mind. These then exert an automatic influence on feelings, thoughts, and behaviours.

Hypnosis and the techniques of yoga sutras facilitate divergent thinking, it maximises awareness among several levels of brain functioning. They both have a direct impact on focus of attention and concentration (Tosi & Baisden, 1984). They also help in directing attention to wider experiences such as feelings of warmth, feeling happy, feeling of contentment, and general feeling of well being (Alladin, 2008). They serve to expand these experiences in the present, past and future. These facilitate in the reconstruction of dysfunctional realities.

Even though modern psychotherapy adopts a curative paradigm and the Yoga Sutras of Patanjali operates through a preventive paradigm, there are similarities in the therapeutic techniques, and the therapeutic gain obtained from hypnosis and Patanjali yoga sutras.

The above discussion highlights there are indeed hypnotic similarities in yoga in regard to the conceptualisation of consciousness and altered state of consciousness, the phenomena in the altered states of consciousness and the therapeutic benefits and the therapy process.

Summary and Conclusions

The ASC in yoga and hypnosis are associated with relaxation, disinclination to talk, unreality, misrepresentation, alterations in perception, increased concentration, suspension of normal reality testing, and the temporary nature of the phenomena. Erickson, Hershman & Sector (1961) consider yoga to be a form of hypnosis, while Dalal and Barber (1970), note that there are many similarities between the ASC of the hypnotic state and that of yoga. While yogis are credited with performing difficult tasks like walking over burning coal, or being able to lie on nails, individuals under the hypnotic state are reported to have “heavy weights on their abdomen while lying stretched in midair with supports only at his heads or ankles”.

The findings of the study show that there are similarities between the ASC in hypnosis and the ASC in Patanjali yoga sutras. These similarities are present in the following areas:

- The phenomena of the ASC in hypnosis and yoga

- The induction and deepening of the ASC in hypnosis and that of yoga
- The therapeutic techniques and the therapeutic process in Patanjali yoga sutra and hypnosis.

These findings show that there are similarities in the two states and it needs to be explored further to incorporate the concepts of yoga in modern therapeutic domain. These concepts can be used not only as preventative measures but as curative measures too.

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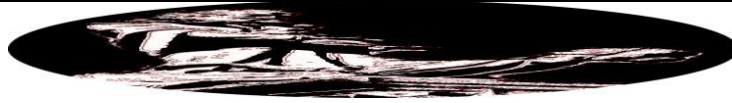
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Consciousness in Clinical Hypnosis and Ashtanga Yoga ...
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**Animal Magnetism,
Early Hypnotism,
and Psychical Research,
1766 – 1925**

An Annotated Bibliography

Adam Crabtree

**Bibliographies in the History of
Psychology and Psychiatry
A Series**

Robert H. Wozniak, General Editor

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Entries on Abbe Faria

294. Faria, José Custodio de, abbé.

De la cause du sommeil lucide, ou étude de la nature de l'homme. Tome premier. Paris: Mme. Horiac, 1819, (6) + 463 + (1) pp.

This book by the Abbé Faria is one of the most important in the history of animal magnetism. Faria anticipated the views of Alexandre Bertrand by some years, contending that the true cause of the phenomena of animal magnetism was psychological. He believed that, contrary to Mesmer's teaching, there is no magnetic fluid, and that, contrary to Puységur's teaching, the power of the will of the magnetizer is not involved. In other words, Faria states that there is no external agent that produces the effects. Rather, the magnetizer makes use of *suggestion* to produce a state of "lucid sleep," as Faria calls artificial somnambulism. He says that the extraordinary powers of lucid sleep are always present in human beings, but normally unavailable. Because the sleeper does not recognize them as natural abilities, they are attributed to an external agent. Faria also states that the healing powers of "lucid sleep" are due to the very powerful effects of suggestions coming from the operator. This edition of the book is very rare. A new edition was published in 1906 (Paris: Henri Jouvet) and is important because it contains

comments on Faria's doctrine by Brown-Sequard, Liébeault, Gilles de la Tourette, Pitres, Crocq, Vires, and Bernheim. Although the title suggests a volume to follow, none was ever published. [H]

726. Noizet, François Joseph.

Mémoire sur le somnambulisme et le magnétisme animal adressé en 1820 à l'Académie royale de Berlin. Paris: Plon Frères, 1854, xx + 428 pp.

Noizet was a general in the French army and an expert on fortifications. He was strongly influenced by the views of both Faria (entry number [294](#)) and Bertrand (entry number [313](#)). Nevertheless, he believed in the existence of a magnetic fluid, something Faria and eventually Bertrand denied. This book is one of the most thorough and balanced to be written by a partisan of the fluid theory. The first part discusses the faculties of the soul, the nature of sleep, and natural somnambulism. The second part deals with artificial somnambulism, which Noizet finds identical in essence to natural somnambulism. He also believes in the possibility of the transmission of thought at a distance and of clairvoyance while in the somnambulistic state. Part three takes up the issue of the magnetic fluid which Noizet terms "vital fluid" and of physical effects of "vital fluid" at a distance. [H]

1239. Marrin, Paul.

L'hypnotisme théorique et pratique, comprenant les procédés d'hypnotisation. Paris: Ernest Kolb, (1889), x + 336 pp.

Marrin accepts the three phases of hypnotism taught by Charcot, but divides the third phase into three: hyperesthesia, exaltation, and intelligence. His book contains interesting comments on Faria's importance to the history of hypnotism and includes criticisms of the work of Luys. [H]

1424. Ochorowicz, Julian.

Magnetismus und Hypnotismus. Leipzig: Oswald Mutze, 1897, vi + (2) + 138 pp.

Ochorowicz presents first the history of animal magnetism and then that of hypnotism. He defines animal magnetism as the healing art practiced by using magnetic passes and hypnotism as the special state of consciousness which is usually called somnambulism. He describes the progression from Puységur through Petetin to Faria, Noizet, Bertrand, Deleuze, etc. Ochorowicz acknowledges the importance of Braid and his development of the notion of hypnotism, and investigates the most significant results of hypnotism. [HJ]

517. Bramwell, J. Milne.

Hypnotism: Its History, Practice and Theory. London: G. Richards, 1903, xiv + 478 pp.

Bramwell was a practitioner of medical hypnosis with a strong interest in its history. In this volume, one of the most important and informative histories of hypnotism, he uses an historical analysis to evaluate the true nature of the phenomenon. Beginning with Mesmer, he traces developments through the Abbé Faria, Elliotson and Esdaile, to Liébeault and the formation of the Nancy school, to whose insights along with those of Braid, he was obviously partial. He did not believe the mesmerists proved their case for a magnetic fluid; neither did he agree with the pathologically oriented views of the school of Charcot. He does treat them all, however, and quite fairly. His description of the history of medical hypnotism is valuable and his discussion of the various explanatory theories of hypnotism is enlightening. [H]

1571. Dalgado, D. G.

Mémoire sur la vie de l'abbé de Faria. Explication de la charmante légende du chateau d'If dans le roman "Monte-Cristo." Paris: Henri Jouve, 1906, x + 124 pp.

Dalgado taught at the Royal Academy of Sciences at Lisbon. This important book is one of the few sources of information concerning the life of the abbé José Custodio de Faria, whose *De la cause du sommeil lucide* (1819, see entry number [294](#)) guaranteed him a central position in the history of hypnotism. [H]

1585. Dalgado, D. G.

"Braidisme et fariisme, ou la doctrine du Dr. Braid sur l'hypnotisme comparée avec celle de l'abbé de Faria sur le sommeil lucide." *Revue de l'hypnotisme expérimental et thérapeutique* 21 (1907): 116–23, 132–46.

Dalgado compares the method and theory of hypnotism of two of the most important figures in the history of the subject: the abbé José Custodio de Faria (1755–1819) and James Braid (1795–1860). Noting that Braid considered the cause of hypnotism to be "psycho-physiological," whereas Faria believed the cause to be "psychical," Dalgado makes a statement-by-statement comparison between Braid's *Neurypnology* (1843, see entry number [465](#)) and Faria's *De la cause du sommeil lucide* (1819, see entry number [294](#)). Based on this analysis, he argues that Faria had anticipated Braid's ideas on nearly every essential point and that his explanation of the cause of hypnotism and his method of induction were superior to Braid's. [H]


1902. Moniz, Egas.

O Padre Faria na Historia do Hipnotismo. Lisbon: n.p., 1925, 194 + (5) pp.

Along with Dalgado's *Mémoire sur la vie de l'abbé de Faria* (1906, entry number [1571](#)), this book is a rare source of information about José Custodio de Faria, a central figure in the history of hypnotism (see his *De la cause du sommeil lucide*, 1819, entry number [294](#)). After summarizing the history of animal magnetism and somnambulism up to Faria's time, Moniz presents a detailed picture of Faria's life and the development of his theory of hypnotism, which he called "lucid sleep." [H]

Animal Magnetism, Early Hypnotism, and Psychical ...

www.esalen.org/ctr-archive/animal_magnetism.html

ABBE		FARIA
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Self-Hypnosis & Hindu Yoga

Excerpt from The Discovery of Hypnosis: The Complete Writings of James Braid

www.James-Braid.com

I shall now cite from a paper [the middle section of “Magic, Hypnotism, Mesmerism, etc., considered historically and physiologically”] actually published by me in *The Medical Times* for December 28th 1844, a few of the wonders recorded in Ward’s “History of the Hindoos”, which they represent as facts and as special gifts imparted to them in token of the great superiority of their religious system, of inducing a state of self-hypnotism, or ecstatic trance. They produce this condition by certain postures or modes of sitting – the minds of the devotees being engaged in acts of fixed attention, by looking at some parts of their own bodies, or at inanimate or ideal [i.e., imaginary] objects; at the same time holding their breath, i.e., suppressing their respiration. My modes of explaining these alleged marvels are given within parentheses. I may premise, however, that whatever idea occupies the mind of the subject before he passes into the condition, or whatever may have occurred to it accidentally or through the suggestion of others subsequently, will ever after be realised, under similar combination of circumstances, in consequence of the power of suggestion and double-conscious [dissociated] memory, as manifested in some patients even in the sub-hypnotic or waking condition, when what have been called the vigilant or waking phenomena are producible; and still more certainly during the full, active, double-conscious condition. These principles alone, and the vivid state of the imagination, explain most of the marvels; but, with the parenthetical explanations, I trust to make them sufficiently obvious to any candid and intelligent person.

The Yogee [i.e., master of yogic meditation] who has perfected himself in the three parts of sungyamu [yogic “self-mastery”] obtains a knowledge of the past and of the future (quickened memory and excited imagination); if he apply sungyamu to

sounds, to their meaning and to the consequent results, he will possess, from mere sound, universal knowledge (hypnotic patients imitate, with the utmost precision and with the greatest facility, the vocal enunciation of any language, but do not understand the meaning of the words which they utter). He who applies sungyamu to discover the thoughts of others will know the thoughts of all. (He will believe and talk as if he did so.) He who does the same to his own form, and to the sight of those whose eyes are fixed upon him, will be able to render his body invisible, and to dim the sight of the observers. (Through the force of imagination, or fixed attention, or suggestion.) He who, according to these rules, meditates on his own actions, in order that he may discover how he may most speedily reap the fruits of them, will become acquainted with the time, cause, and place of his own death. He who, according to these rules, meditates on the strength of the powerful, so as to identify his strength with theirs, will acquire the same. (Through concentrated attention and conviction of their physical energy, there is a most amazing manifestation of increased muscular power.) He who meditates, in the same manner, on the sun as perfect light, will become acquainted with the state of things in every place. (He will believe and speak as if he really did.) By similar application of sungyamu to the cup at the bottom of the throat, he will overcome hunger and thirst; by meditation on the basilar suture, he will be capacitated to see and converse with deified persons, who range through the aerial regions; by meditation on extraordinary presence of mind, he will obtain a knowledge of all visible objects; by meditating on the seat of the mind, or on the faculty of reason, he will become acquainted with his own thoughts and those of others, past, present, and future; by meditation on the state of the Yogee who has nearly lost all consciousness of separate existence, he will recognise spirit as unassociated and perfect existence. (Belief and vivid imagination.) After this he will hear celestial sounds – the songs and conversations of the celestial choirs; he will have the perception of their touch in their passage through the air, his taste will become refined, and he will enjoy the constant fragrance of sweet scents. (All this I can easily cause hypnotic patients to realise, through suggestion and their fervid imagination.) When the Yogee, by the power of Samadhi [meditation], has destroyed the power of those works which retained the spirit in captivity, he becomes possessed of certain and unhesitating knowledge; he is enabled to trace the progress of intellect through the senses, and the path of the animal spirit

through the nerves. After this he is able to enter into any dead or living body, by the path of the senses – all the senses accompanying him, as the swarm of bees follows the queen bee; and, in this body, to act as though it were his own. (Now, all this extravagance I can easily make hypnotic patients imagine themselves accomplishing – but, of course, it is only imaginary, just as such feats are accomplished in dreams.)

The collected power of all the senses is called the animal soul, which is distinguished by five operations connected with the vital air, or air collected in the body. The body of the Yogee who, according to the rules of Dharanu, Dhyanu, and Sumadhee [concentration, meditation, and mystic union], meditates on the air proceeding from (...) to the head, will become light as wood, and will be able to walk on the fluid element. He who, in the same manner, meditates on the ear and its vacuum, will hear the softest and most distant sounds, as well as those uttered in the celestial regions, etc. (This accords with my proposition, that calling attention to any organ or function will exalt the activity of the function positively, as well as excite ideas connected with such organ or function.) He who meditates on vacuum will be able to ascend in the air. (Imaginary ascent.) He who meditates, by the rules of sungyamu, and in a perfect manner, on the subtle elements, will overcome and be transformed into those elements; he will be capacitated to become as rarefied and atomic as he may wish, and proceed to the greatest distance; in short, he will be enabled to realise in himself the power of Deity, to subdue all his passions, to render his body invulnerable, to prevent the possibility of his abstraction being destroyed, so as to subject himself again to the effects of actions.

“By applying sungyamu to the division of the four last minutes of time, he who perfects himself in this will obtain complete knowledge of the separate elements, atoms, etc., which admit not of division of species, appearance, and place. This knowledge brings before the Yogee all visible objects at once, so that he does not wait for the tedious process of the senses. (Imagination, lively faith, and fixed attention, until ideas became too vivid to be corrected by an appeal to the senses and sober reason.)

The following paragraph is from the “Dabistan” [*Dabistān-i Mazāhib*, a 17th century Persian religious text of a syncretistic nature]:–

The Sipasian [an ancient Zoroastrian sect] and the historians relate that, whoever carries this process to perfection rises above death; as long as he remains in the body, he can put it off and be again reunited to it; he never suffers from sickness, and is fit for all business.

So much for the lively fancy and fervid faith of these religious enthusiasts, during their dreams, in the state of self-induced hypnotism, through fixing their thoughts or sight upon some part of their own bodies, or on some ideal [i.e., imaginary] or inanimate objects, and holding their breath, or suppressing their respiration. By an appeal, therefore, to the feats of the Hindoos, I might claim for hypnotism, or self-induced trance, quite as high pretensions for its capability of inducing clairvoyant marvels as anything adduced by the animal magnetists or Mesmerists, with all the exoteric or alleged aid which they profess to communicate or impart to their subjects, by whatever name they may call it – whether magnetic, Mesmeric, odylic, nervous, or vital force transferred from the operators into the bodies of their subjects.

1. **James Braid on Self-Hypnosis and Hindu Yoga ...**
www.ukhypnosis.com/.../james-braid-on-self-hypnosis-and-hindu-yoga/



Pilgrimage, Therapy, and the Relationship Between Healing and Imagination

by

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1.

The Western world uses one particular paradigm that dominates its medical science. I refer specifically to the mind/body dualism first introduced by the French philosopher, René Descartes, in the late seventeenth century. Today, even with the contributions of holistic and psychosomatic medicine, the Cartesian dualism is the accepted point of departure for most Western medical research and practice.

Hopefully, my attempt to explain pilgrimage healing-therapy using a Brazilian holistic perspective that reunites mind and body will not only add to our understanding of pilgrimages, but will significantly contribute to the ongoing reformulation of the philosophy upon which medical science is based.

Most Brazilian pilgrimages, such as the one to the shrine of St. Francis in Canindé, are based on a vow made by an individual to a saint or the Virgin Mary, in return for requested help. In a moment of personal crisis, the individual asks the supernatural to intercede on his or her behalf in order to obtain relief from whatever is causing the crisis. The belief underlying the request goes back to the beginnings of the "cult of the saints" in the first centuries of the Christian era (Brown 1981) and is rooted in the medieval popular Catholic view of the world. It is believed that the personal misfortune precipitating the request for supernatural assistance is brought about by God as punishment for a misdeed or sin committed by the sufferer. It is further believed that just as God can inflict punishment, He

also can intervene in the operation of the world to terminate the punishment and suffering, thereby ending the crisis, but He will not do so without cause.

2

The saints and the Virgin were once human. Because of their exemplary behavior while on earth they are now believed to have a special relationship with God that enables them to influence Him. They are friends, so to speak, who share His confidence.

Consequently, they may intercede with Him on behalf of human sinners, providing the cause for His intervention in the affairs of individual humans; however, to do so they themselves must be motivated.

As part of his or her request to the Virgin or saint, a petitioner, therefore, must offer something believed to be of sufficient value to motivate or induce the saint or the Virgin to intercede on that person's behalf. One item commonly offered is the promise of a pilgrimage, or a visit to the shrine of the Virgin or saint where the petitioner will venerate his or her memory. However, the promise of a pilgrimage, or any other offer made to the supernatural to gain its help is conditional. The petitioner is obligated to make the pilgrimage, or fulfill any other promise, if and only if he or she gains relief from the affliction causing him or her to suffer. That is, the petitioner will fulfill his or her part of the bargain, the promessa, after receiving what has been requested of the supernatural.

Should the individual not gain relief, he or she need not make the pilgrimage, or fulfill any other part of the vow made when requesting the supernatural's help. This, of course, is not to say that pilgrimages are made only by those who have already received benefits. Others do travel to the sacred shrines; but for the most part, visitors to the pilgrimage shrines of Brazil are those who have already received a requested benefit from the supernatural. Other individuals who may have sought help but not received it at times may, but usually do not go. Not having had their request satisfied, they are not obligated to fulfill their part of the bargain. This contractual context is easily lost on those participating in, or studying a specific pilgrimage.

3

When one visits a pilgrimage shrine one is struck by the large number of people present. In Canindé, for example, up to half a million pilgrims or more may come to the shrine of St. Francis each year with the greatest number coming during the ten day period of the annual festival in late September and early October. Since there are only nineteen thousand residents in the town, most observers are usually struck by the overwhelming number of pilgrims. It appears as if the whole world were descending on the town, but this is deceiving. The casual observer, along

with most researchers, does not usually stop to ask about the total number of requests that had been made to the Saint during the previous year so that they may be compared with the number of pilgrims who have come to pay off on a successful bargain. In a society such as Brazil, even if we limit ourselves to the Northeast, the number of requests made to St. Francis alone each year probably may be counted in the tens of millions. Equal numbers of requests also may be made to the Virgin, in Her multiple forms, and to a host of other saints. The number of pilgrims to any pilgrimage shrine, therefore, is but a tiny fraction of the total number of petitioners seeking supernatural help. This point will be discussed in the concluding section.

Although any misfortune befalling an individual may precipitate a request for supernatural help, studies, including one conducted by the author in 1982, indicate that a large percentage of appeals to St. Francis are for help with problems that we may classify as illnesses.² Most pilgrims, therefore, come to Canindé and other pilgrimage shrines in order to fulfill vows made to the saint for help in obtaining a cure from an illness; the pilgrimage is made after the cure has been effected.

4

The patient may have done nothing. Alternatively, he or she may have turned to an earthly healer. The instrument of the cure may have been a doctor, medicines purchased in a pharmacy, or herbs or teas obtained in the market. It also may have been a Spiritist healer, a Pai-de-Santo, a rezador, a benzador, or a representative of any one of the many other healing traditions to be found throughout Brazil. The pilgrim, however, is convinced that no matter the material instrument, or the means, the real reason he or she recovered was the intervention of God brought about by the saint's intercession.

If one of the pilgrims were asked to explain why he/she recovered, the answer would be that it was a miracle--God had intervened, changing the natural order of events, countering the laws that govern the universe. But science does not accept miracles as explanations; therefore, we as scientists, scholars, and citizens educated in the western rationalist mode, scientifically look beyond God's miraculous interventions for an explanation. How do we account for the seemingly large number of cures reported each year by the multitudes who undertake pilgrimages in order to fulfill vows made specifically for cures obtained? The answer is that we do not. Medical science thus far has provided us no answer other than suggesting the possibility of spontaneous remission.

Most often, however, the medical establishment simply ignores the phenomenon. A number of studies conducted over the past several decades have established the relationship between stress and a broad range of illnesses such as peptic ulcer, mucous colitis, bronchial asthma, atopic dermatitis, urticaria and angioneurotic

edema, hay fever, hypertension, arthritis, hyperthyroidism, Raynaud's disease, amenorrhea, enuresis, paroxysmal tachycardia, migraine headache, impotence, general sexual dysfunctions, sleep-onset insomnia, and even cancer (Amkraut and Solomon 1975; Antonovsky 1980; Finkler 1985; Holmes and Masuda 1974; Pelletier 1977). Most standard medical textbooks, for example, according to Pelletier (1977:7), "attribute anywhere from 50 to 80 percent of all disease to psychosomatic or stress related origins."

Although most of the studies relating stress and illness have been conducted in the advanced, industrial nations, there is little doubt that extreme stress, and the inability of an exceptionally large number of individuals to cope with it, also is prevalent in countries such as Brazil. A strikingly large percentage of Brazil's population, for example, is poor and malnourished. Illness among them is endemic. Large numbers are unemployed or underemployed and live in a state of marginality with respect to the major institutions of the society. Given their poverty, their marginality, the uncertainty they have about their futures, and the psychological consequences of their situation, it is not unreasonable to say that many of them suffer from stress. Of those who do, a disproportionately large number find themselves unable to resolve the stress. Given these circumstances, there most probably are a large number of Brazilians who suffer from chronic depression and a sense of futility and helplessness that leads to a wide variety of stress related illnesses.

6

In the body of this paper, I present the results of several studies demonstrating the ability of individuals to mentally control bodily processes, conventionally assumed to be unrelated to mental activity, that contribute to the cure of stress related illnesses. These studies will enable me to formulate a hypothesis to explain at least some of the "miraculous" cures reported by so many pilgrims. My intent is not to negate the beliefs of the pilgrims, of popular Catholicism, or of any other belief system; instead it is to maintain that science as a universal system can provide explanations for events accounted for by some cultures in supernatural ways.

I am indebted to Theodore X. Barber (1984) for his recent review of the literature relating the efficacy of verbal suggestions (often treated under the heading of hypnosis) 6 to "'let go' of extraneous concerns and to feel-remember-think-imagine-experience ideas or events..." to modify what once were considered "unchangeable" bodily structures and processes. Although much of the data is clinical, and unrelated to pilgrimage healing, its value for my hypothesis lies in the fact that it deals almost exclusively with what are generally accepted as physical processes and events.

The Studies

Barber begins by summarizing an experiment conducted by Ikemi and Nakagawa (1962) in which thirteen Japanese high school students (15-17 years of age) were placed in a relaxed state and told, by a prestigious physician when their eyes were closed, that they were being touched by leaves from a Japanese tree that produces skin reactions similar to our poison ivy. Although the leaves used in the experiment were not from the poison ivy-type tree, the students believed that they were. Within minutes, twelve of the thirteen students experienced some degree of itching, redness of the skin (erythema due to increased blood in the capillaries), small, solid, circumscribed skin elevations (papules), edema, and small blisters (vesicles). While in some cases the dermatitis (the combination of symptoms) was slight, in others it was considerable. The thirteenth student began to experience the same symptoms six hours after the suggestions had been given.

In the second part of the experiment the same students were told by the same doctor that the leaves of a harmless tree were being applied to their other arm, when actually the leaves of the poison ivy-like tree were applied. Eleven of the students did not react to the poison leaves with the expected itching, erythema, papules, small blisters, or any sign of contact dermatitis.

7

In a later experiment Ikemi (1967) gave food which had earlier been noted as creating allergies to five high school students. However, when they did not know what they were eating they did not develop the gastrointestinal symptoms. Platonov (1959) cites a number of Russian studies indicating that allergic skin responses, such as urticarial rashes developed after eating strawberries, lobsters, etc., can be inhibited by communications given during "suggested sleep."

Mason and Black (1958) blocked an allergic reaction in a woman who suffered from asthma and severe hay fever, by means of weekly hypnotic sessions. The woman remained symptom free during this period which was, in fact, the height of the pollen season. Later, pollen extracts were applied to her arms at intervals to monitor her skin reactivity to the allergen. The same pollen extracts then were applied unexpectedly to her legs. The skin reaction on her arms decreased steadily each week and reached zero by the seventh week. The occasional unexpected test on her legs, however, always produced large wheals. The suggestions, Barber (1984:73) observed, "had suppressed the reaction in one part of her body but not in another." When it was suggested to the patient that the skin over her entire body would be unresponsive to the pollen extracts, she was free from both symptoms and skin reaction--although her blood was still shown to contain the antibodies which originally had given rise to the hypersensitivity to the pollen. Mason and Black concluded, (Barber 1984:73), "that the suggestions had established 'an overriding psychic system of control' which could not only keep the patient well,

but could also inhibit selectively the allergic reaction in different parts of her body."

In another study Black, Humphrey, and Niven (1963) used a hypnotic induction procedure for twelve consecutive days on four selected good hypnotic individuals who were reactive to tuberculin injections. Repeated suggestions were made that they would

8

no longer react to the injections as they did before. After the twelfth day, three of the four showed no reactions to the injection and no swelling while the fourth showed but a slight response and reduced swelling. The area of erythema was greatly reduced in all four and histological studies showed "that the exudation of fluid had been inhibited probably by blocking of a vascular constituent of the reaction" (Barber 1984:74).

Fry, Mason, and Bruce-Pearson (1964) took fifty patients who had either or both asthma and hay fever, showed skin reactions to pollen or house dust, and were not preselected as good hypnotic subjects. They then repeated Black's experiment, obtaining similar results. This experiment, like all of the others summarized, in Barber's (1984:75) words, "indicates that abnormally reactive (allergic) skin responses to pollen, house dust, tuberculin, and many other allergens can be reduced and at times totally blocked by suggestions not to react." Following Mason (1963), Barber (1984:76) then adds that formal hypnotic induction is not necessary. Instead, the ability to respond to suggestions, "psychosomatic plasticity," and what he calls "a special unconscious relationship" with the party making the suggestions are sufficient.

In five separate studies (Honoites 1977; LeCron 1969; Staib and Logan 1977; Willard 1977; Williams 1974), women who wished to enlarge their breasts were taught hypnosis and autohypnosis procedures--to relax deeply, to let go of extraneous concerns, and to experience calmness. Suggestions were given that they Imagine that the sun (or a heat lamp) is shining on the breasts or that wet, warm towels are on the breasts and feel the heat as it flows through the breasts; imagine the breasts growing, as they did during puberty, and experience feelings of tenderness, swelling, and tightness of the skin over the breasts; and imagine that the breasts are becoming warm, tingling, pulsating, sensitive, and that they are growing (Barber 1984:85).

9

Over a twelve week period the seventy women who participated in the five experiments showed an average increase of 1 1/4 inches in the circumference of each breast.

The cure of warts is another area where the value of suggestion and a fertile imagination have been reported to be effective. Bloch (1927), for example, used a placebo machine to get 31 percent wart disappearance in 179 patients. Allington (1934) reported 35 of 84 patients (42%) were cured of their long-enduring warts after only one intergluteal placebo injection of distilled water following strong, emotion-arousing suggestions. Bonjour (1929), Dudek (1967), Grumach (1927), Memmesheimer and Eisenlohr (1931), Sulzberger and Wolf (1934), and Vollmer (1946) also reported comparable success rates using various types of placebo-suggestive procedures such as suggestions that the placebo injection was a powerful cure, or painting the warts with a brightly colored innocuous dye while suggesting firmly that the dye was a powerful wart-killing drug.

After using his own study with Johnson (Johnson and Barber 1978) to maintain that "believed-in efficacy" was essential to the reported cures, Barber (1984:82) cites Asher's (1956) claim that he eliminated warts by hypnotic suggestions in eleven of seventeen (65%) good hypnotic subjects, in four of eight (50%) fair hypnotic subjects, and in none of eight (0%) poor hypnotic subjects. Sinclair-Gieben and Chalmers (1959) similarly tell us that warts were cured by suggestions in nine of ten good hypnotic subjects and in none of four poor hypnotic subjects. Ullman and Dudek (1960) published similar results.

Suggestions also have been shown to both produce and inhibit changes such as inflammation, wheals, and/or blisters on the skin associated with burns, especially, but not necessarily, when the subject has previously experienced the reaction suggested (Barber 1961; Bellis 1966; Chertok 1981; Doswald and Kreibich 1906; Graff and Wallerstein 1954; Johnson and Barber 1976; Kaneko and Takaishi 1963; Moody 1946, 1948; Paul 1963; Pattie 10 1941; Weatherhead 1952; Weitzenhoffer 1953). After reviewing these studies, Barber (1984:91) observes that excellent hypnotic subjects who do not develop the symptoms when given the suggestions of being burned on occasion have been reported to "try to 'make the experiment succeed' by artificially trying to produce the skin changes." He goes on to say that these excellent hypnotic subjects were able to "become involved so deeply at an emotional level in the suggestion that they [actually] felt (experienced) the suggested burn in practically the same way as an actual burn." To this he adds that when an individual hallucinates a suggested burn in virtually the same way as they experience an actual one, the central nervous system can react in virtually the same way as it would to an actual burn by:

- 1) releasing a histamine-like substance; 2) developing a localized dilation and an increased permeability of the minute blood vessels; and 3) manifesting a widespread arteriolar dilation (Lewis 1927) which can lead to erythema, wheals, and blisters (Barber 1984:92). Other studies indicate that just as burn symptoms can be induced by suggestions, they also can be used to reduce reaction to actual

burns. Chapman, Goodell, and Wolff (1959), for example, replicating a nineteenth century experiment by Delboeuf and Hadfield, applied a standardized heat stimulus to three selected spots on one arm of thirteen subjects who were exposed to suggestions of deep relaxation and hypnosis followed by suggestions that one arm was either normal or insensitive. After an interval, it was suggested that the other arm was very sensitive, tender, and painful and the same standardized burn stimulus was applied three times. Out of a total of forty trials, in thirty the extent of burns (the inflammatory reaction and tissue damage) left by the standardized burn stimulus was greater in the arm suggested to be sensitive, tender, and painful, while in just two trials the extent of burn was greater in the normal or "insensitive" arm; in eight trials no difference was noted. In sum, to quote Barber (1984:97), "it appears that the physiological effects of an external stimulus can be altered by

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changing an individual's reaction to the stimulus...." This data then led Ewin (1979) to conjecture that actual burn patients might be helped if they are seen soon after being burned and given suggestions both for deep relaxation and that the burned area is cool, comfortable, or insensitive. When he tried this in his own medical practice, three of the four patients reported on healed rapidly. In another paper Ewin (1978) reports the case of a man who had fallen into a pot of molten lead (950 degrees Centigrade) up to his knees. A good hypnotic subject who responded with intense involvement to suggestions for deep relaxation and rapid healing, he experienced only second degree burns, rather than the expected third degree burns requiring skin grafting, and was out of the hospital in three weeks.

Other alterations in the skin have been related to a broad range of phenomena labeled as stigmata (see Summers 1950 and Thurston 1952). For example, Thurston reviews some fifty well documented cases of individuals who thought so often about and identified so deeply with the suffering of Christ on the cross that they apparently bled spontaneously and developed skin reactions resembling those incurred by their Lord during the crucifixion. In a more recent case, a ten year old black girl of fundamentalist religious background is reported by Early and Lifschutz (1974) to have bled from her left and right palms, the upper part of her right foot, the right side of her chest, and the middle of her forehead after reading a book about Christ's crucifixion, seeing a television movie on the same subject, and having a vivid dream about it. Witnessed by teachers, nurses and a doctor, the bleeding is reported to have stopped after Good Friday.

Needles (1943) reports a patient bleeding from the pores of his hands after three emotionally intense psychoanalytic sessions. Lifschutz (1957) tells us of a woman whose scars would redden and bleed prior to contemplated visits by a father who, among other things, had scratched her sadistically down the back with his long fingernails when she

was thirteen. Agle, Ratnoff, and Wasman (1967) report on four women, three of whom were superb hypnotic subjects, who developed spontaneous bruises during periods of anxiety and stress. The authors, according to Barber (1984:95), "postulated that the bruise produced by emotional suggestions in these patients is due to the emotionally associated release of a vasodilator polypeptide which leads to a vascular permeability sufficient to allow the leakage of blood."

Related to this phenomenon are converse studies which indicate that bleeding can be inhibited by appropriate suggestions. Chaves (1980), for example, using nine subjects who were to undergo bilateral symmetrical tooth extraction, has demonstrated that bleeding associated with tooth extraction can be controlled by hypnotic suggestions.

Although he did not delineate how the effect was produced, the loss of blood was reduced by 65 percent under the hypnotic-suggestions condition. Other studies also show that "changes in blood supply to the skin play an important role in producing some of the phenomena described" (Barber 1984:99). After reviewing some of these studies (Barber, Spanos, and Chaves 1974; Benson 1982; Dugan and Sheridan 1976; Erickson 1980; Green, Ferguson, Green, and Walters 1970; Jones 1977; Kunzendorf 1981; Luria 1968; Maslach, Marshall, and Zimbardo 1972; Menzies 1941; Wenger and Bagchi 1961; Zimbardo, Maslach, and Marshall 1970), Barber (1984:103) suggests that by using biofeedback techniques "everyone may have the ability to control voluntarily the flow of blood to specific areas of the skin." But after discussing these techniques he reminds us that the flow of blood to the skin and the sexual organs (and possibly other bodily organs) is affected by cognitions, feelings, imaginings, and other cognitive processes (Barber 1984:106). If we accept this postulate, he continues, then we can hypothesize that believed-in suggestions, which are incorporated into ongoing cognitions, affect blood supply in localized areas, and the altered blood flow, in turn, plays a role in producing some of the phenomena... described....Specifically, the altered blood flow may play an important role in 1) reducing the dermatitis produced by a poison ivy-like plant, 2) giving rise to a degree of dermatitis when the poisonous plant is not actually present, 3) producing a localized skin inflammation that has the specific pattern of a previously experienced burn, 4) curing warts that have been present for a long period of time, 5) ameliorating congenital ichthyosis, 6) stimulating the enlargement of the mammary gland, 7) producing bruises by suggestions, 8) minimizing bleeding after exodontia, etc., and 9) minimizing and also enlarging the effects of a burn (Barber 1984:106).

In the same volume in which Barber's paper appeared, Ley and Freeman (1984) propose a model relating "exposure to unavoidable stress, the experience of a sense of helplessness, the development of depression, the depletion of brain

catecholamines, the release of corticosteroids, the suppression of the immune function and,...the development of disease." In brief, they suggest that in response to depression brought about by the sense of helplessness resulting from excessive stress, dopamine (DA) and norepinephrine (NE) excretion may be increased, leading to a state of catecholamine depletion, and corticosteroid (endocrine substances released under hypothalamic control) emission may be reduced, in turn reducing T-cell and killer cell activity in the immune system. The impairment of T-cell and killer cell functions, which fight off foreign substances that may be harmful to the organism, then increase the vulnerability of the individual to disease.

The authors (1984:61) then suggest that constructive imagery that combats the sense of helplessness that leads to depression, may inhibit the release of the brain messages that entrain the catecholamine and endocrine events that impair T-cell and killer cell functions. With the immune system restored to normal, the organism then would be able to combat the diseases that otherwise would set-in in response to stress¹⁴ induced depression. They suggest that so-called "non-specific" effects, such as faith in one's healer, belief in the healing procedure, positive suggestion, etc., may help significantly in the healing of illnesses brought about in this way.

Barber refers to the healing effects of the ability of an individual to control the low and/or amount of blood to various organs and to modify other physiological processes by either conscious or subconscious mental processes as "psychosomatic plasticity." He suggests that good hypnotic subjects, because of their profound ability to imagine, fantasize, and hallucinate, are especially able to modify certain physiological processes that conventionally, in terms of the Cartesian mind/body dualism, are believed to be unaffected by mental and emotional activities. He adds that a close relationship based on trust and care between the subject or recipient of suggestions and whomever is making them invariably enhances the effects of the suggestions. Although he makes no reference to the psycho-biological model offered by Ley and Freeman as an alternative to the mind/body dualism or to other efforts to develop holistic health models, his perspective is consistent with theirs, and his suggestions may be used to explain how these models might work.

A Hypothesized Explanation of the Healing Received by Pilgrims to the Shrine of St. Francis in Canindé In the introduction, I stated that large numbers of pilgrims come to Canindé and to other shrines to fulfill vows because they have been healed of the illness that first made them turn to the saint for help. I also maintained that the large number of pilgrims is actually but a small percentage when compared to the number who requested help and did not receive it. I further argued that although such statistics are not available, there most¹⁵ probably are a large number of Brazilians who suffer from chronic depression and a sense of futility and helplessness that results in a wide variety of stress-related illnesses.

According to the hypothesis of Ley and Freeman (1984), this chronic depression and sense of helplessness may be affecting their immune systems, making them more susceptible to the ravages of illness-producing organisms.

I should like to propose the following as a hypothesis to explain pilgrimages-related healing. Many, if not most, of the afflicted individuals who turn to St. Francis, the Virgin, or any of the other saints each year and are cured, most probably are suffering from stress-related, or other illnesses. These illnesses can in fact be cured, or at least helped--to the point at which the person suffering from them feels considerable symptom reduction--by the mobilization of their ability to "let go" of extraneous concerns and to feel-remember-think-imagine-experience ideas" (Barber 1984) that mobilize their own physiological processes that effect the cure. This I would hypothesize to be true both when they turn to others, i.e., doctors, pharmacists, Pais-de-Santos, etc., or when they are left on their own.

Brazilians, as is commonly known, are highly mystical. The experience of visions, hallucinations, and other examples of extreme imagination is quite common. In addition, entry into trance states is part of daily experience for a large percentage of the population and is positively reinforced. In brief, large numbers of Brazilians appear to be able to "let go" of extraneous concerns and behave as do good hypnotic subjects in the cases reported in the preceding literature review.

This leads me to suggest that perhaps a sizeable proportion of the people who believe that they have been cured through the intercession of St. Francis, the Virgin, or other saints in fact, whether they are aware of it or not, are reacting to suggestions made by others, or have applied techniques that put them in a state of self-induced hypnosis in which they are able to modify bodily processes in ways that result in their being cured.

The profound belief in the saint, and his desire and ability to intercede with God on their behalf, may in fact be sufficient to enable many people to imagine themselves being cured of the ailment that impedes their normal functioning. They may not need another party to make the suggestions that mobilize their mind/body processes. Others, however, when they go to a doctor, a healer, or take medications administered by a pharmacist or herbalist, may respond to suggestions made, often inadvertently by these practitioners, that may get them to speed the flow of blood to an injured organ, or slow its flow elsewhere, or perhaps counter the impediments to their immune systems brought on by stress-induced depression.

At the outset I stated that although the number of pilgrims at any shrine seems very large, it actually represents but a small percentage of those who may request supernatural help. Barber tells us that perhaps no more than five percent of any

population will be good hypnotic subjects. However, his data and his experience are based upon North American populations. Brazilians, in contrast with North Americans, are more mystical and they are more familiar with and react more positively to trance states, hallucinations, etc. In light of the positive reinforcement given to the behavior associated with receptivity to hypnosis and trance, we might conservatively double the estimate of potentially good hypnotic subjects in the Brazilian population, although quadrupling it probably would be more realistic. Of the 130 million Brazilians then, some 13 million, and perhaps as many as 26 million are potentially good hypnotic subjects able to respond deeply to suggestions, made either by a hypnotist they respect or by themselves, believing that they are in fact interacting with a saint, the Virgin, or other supernatural being. In the Northeast of Brazil¹⁷ alone there would be between 3.5 and 7 million or more such people. The half million pilgrims who come to Canindé each year represent but a small fraction of those in Brazilian society, even if we limit ourselves to the Northeast, capable of the feelingremembering-imagining-experiencing necessary to affect their physiological system so as to heal their often stress-induced and other illnesses.

In conclusion then, by discarding the mind/body dualism as the basis of our scientific understanding of how the human organism works in favor of a holistic approach, it is possible to propose a scientific explanation for the healing that brings large numbers of Brazilians and others who share in the beliefs commonly referred to as "popular Catholicism" to pilgrimage shrines such as the one in Canindé. People with the qualities that make for good hypnotic subjects--mysticism, the ability to imagine so intensely that they hallucinate, the ability to enter trace states--are able to effect processes that in terms of the conventional medical paradigm they are assumed to be unable to control. As a growing body of evidence suggests, many illnesses can be cured by mental processes that increase the flow of blood to the organs, thereby enhancing healing, or stimulate an immune system impaired as the result of depression and other stress-related factors. In brief, most pilgrims probably have been able to cure themselves by means of mental processes that impact upon the physical health of their bodies.

As a final note, I would further hypothesize that something similar takes place at Umbanda centers, at Spiritist (Karadecist) healing sessions, at Pentacostal healing sessions, and in the many other places in Brazil where healing complementary to that of conventional medicine has been reported. St. Francis, Xangô, the spirit of Dr. Fritz, and other supernaturals may be said to cure the sick; it may be, however, that the healing is due to the ability of individuals to respond to suggestions that enable them to ¹⁸ modify their physiological processes by means of their imaginations and feelings.

Perhaps if medical practitioners and researchers were to discard the mind/body dualism and see traditional healing systems from a holistic perspective, traditional healers would see the new medicine not as a threat but as a complement to their practices. In this way more people would be cured and the healing art would be advanced.

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FOOTNOTES

1. I wish to thank my friends and colleagues Drs. Antonio Mourão Cavalcante and Adalberto Barreto for first stimulating my interest in pilgrimages when I was a Visiting Professor at the Federal University of Ceará in 1982. I also wish to express my gratitude to my daughter Suzanne for her help and support in Canindé, and for sharing my stay in Brazil. My thanks also to my friend Arnold Strickon for his insightful comments on a draft of this paper. Finally, my gratitude to the Fulbright Commission, and to the College of Letters and Science and the Center for Latin America of the University of Wisconsin-Milwaukee for the financial support that made possible my stay in Ceará. Needless to say, I alone am responsible for the contents of this paper.

2. It is interesting to note that the pilgrims themselves do not use the terms illness and sickness. Instead they speak of impediments, such as a pain, the inability to walk, headaches, etc., that prevent (or impede) their normal functioning. The imagery is that once the supernatural acts to remove the impediment (that was caused by God in the first place as punishment for the commission of a sin), they will be able to function normally once more.

3. In Brazil there also are a large number of infectious diseases endemic in the population that have been brought under control in the advanced industrial societies. Brazilian medical statistics (and those who collect them and are most concerned with them), have tended to emphasize the infectious diseases that can be controlled in ways consistent with conventional medical practice. They have paid considerably less attention to stress-related illnesses.

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Theodore Barber Dies at 78; Was Major Critic of Hypnosis

By [JEREMY PEARCE](#)

Published: September 23, 2005

Theodore X. Barber, a psychologist who became a leading critic of hypnosis after his scientific studies concluded that the power of suggestion often worked nearly as well, died on Sept. 10 at a hospital in Framingham, Mass. He was 78 and lived in Ashland, Mass.

The cause was a ruptured aorta, his family said.

Dr. Barber developed what became careerlong studies of hypnosis in the 1960's, while conducting research at the Medfield Foundation, a private psychiatric research center in [Massachusetts](#).

Earlier, in a series of experiments performed door to door, he and other researchers found that they could induce sleepiness by suggestion alone, without the swinging watches or formal protocols used by hypnotists. Power of suggestion worked effectively on about 20 percent of the people tested, although another 25 percent had no reaction.

The results stimulated Dr. Barber's interest in the hypnotic state, and he examined people who could be easily or deeply hypnotized. In the 1970's, he helped identify a small minority - 2 percent to 4 percent of the population - who were especially responsive, and he then studied the group. With other researchers, he found that the people most susceptible to hypnosis included those who were "gifted fantasizers" or "amnesia prone."

John F. Chaves, a psychologist at the State University of New York, Stony Brook, said Dr. Barber's studies "took a lot of the magic away from hypnotism," but explained a great deal about phenomena traditionally associated with hypnosis, including memory and concentration.

In 1969, Dr. Barber published a book, "Hypnosis: A Scientific Approach," that Dr. Chaves said "placed hypnotic phenomena in the mainstream of social psychology." Also in the 1960's, Dr. Barber's research introduced the Barber Suggestibility

Scale, a method of evaluating patients and measuring their responsiveness to a range of suggestions. The scale is still in use.

Theodore Xenophon Barber was born in Martins Ferry, [Ohio](#). He earned his doctorate in social psychology from American University in 1956, and after a period of research at Harvard, he joined the Medfield Foundation in 1961. He became director of research there in 1973, and served as chief psychologist at Cushing Hospital in Framingham from 1978 to 1986. He was also a former chief psychologist at Medfield State Hospital.

Dr. Barber is survived by a son, X. Theodore Barber of Manhattan; two daughters, Elaine Barber of Silver Spring, Md., and Rania Richardson of Manhattan; a brother, John Barber of San Antonio; and two sisters, Angela Fardy of Westwood, N.J., and Mary Brillis of Hastings-on-Hudson, N.Y.

Theodore Barber Dies at 78; Was Major Critic of Hypnosis ...

www.nytimes.com/2005/09/23/national/23barber.html



Theodore X. Barber (1927–2005)

By: John F. Chaves

State University of New York at Stony Brook

Theodore Xenophon Barber, one of the most prolific and influential researchers in the field of *hypnosis*, died unexpectedly on September 10, 2005, of a ruptured aortic aneurysm. He was 78 years old. At the time of his death he was an active scholar in his private research enterprise, the Interdisciplinary Science Research Institute.

Born in 1927 to Greek immigrant parents in Martins Ferry, Ohio, Barber graduated at age 15 from the local high school and then studied at St. John's College in Maryland. He earned his doctorate in psychology at American University (1956) in Washington, DC, and then moved to Boston to complete a postdoctoral research fellowship in the Department of Social Relations at Harvard with Clyde Kluckhohn and William A. Caudill.

Following a brief tenure as a research associate at the Worcester Foundation for Experimental Biology, he joined the staff of the Medfield Foundation in 1961. The Foundation was located on the grounds of Medfield State Hospital and supported a number of researchers in psychiatry and psychology. Barber was director of research for the Foundation and for a time also served as chief psychologist for the hospital. His research was continuously supported through this period by grants from the National Institutes of Health. He remained at Medfield until 1978, when he became chief psychologist at the Cushing Hospital in Framingham, Massachusetts, where he remained until his retirement in 1986.

At Medfield, Barber established one of the most vital and productive centers for *hypnosis* research in the world. He held adjunct appointments at Harvard and Boston University and attracted a number of research assistants and associates, postdoctoral fellows, and visiting scholars to Medfield. With these colleagues he published more than 200 scholarly papers and 8 books. *Hypnosis: A Scientific Approach* (1969) became a classic and remains the best summary of his early experimental work for the scientific community. A later volume, coauthored with Nicholas P. Spanos and John F. Chaves, *Hypnosis, Imagination, and Human Potentialities* (1974), brought

much of this material to a wider audience.

Barber began his career as an iconoclast, critical of the ways in which the concept of *hypnosis* had been used both as a label for diverse and baffling phenomena and as an explanation for those same phenomena. Those who embraced traditional views of *hypnosis* as an altered state of consciousness were displeased by Barber's habit of placing quotation marks around the term *hypnosis* to reflect his concerns. Some interpreted this as an expression of a cavalier and dismissive attitude about the entire field. That interpretation became increasingly untenable as Barber examined hypnotic behavior with unprecedented care and demonstrated that these behaviors were not what they appeared to be and that many widely held assumptions about the phenomena were either incorrect or incomplete.

Barber's research placed *hypnosis* within the mainstream of social psychology. His social-cognitive theory eschewed the notion of *hypnosis* as a special state of consciousness. Basic social psychological processes such as task motivation, expectation, and belief played a central explanatory role. Yet Barber acknowledged that dramatic outcomes, reflecting a wide range of human potentialities, were possible when these processes were properly engaged. Later in his career, Barber proposed a three-dimensional reformulation of *hypnosis* that attempted to find common ground with those advancing competing theoretical perspectives based on dissociation. He theorized that there are three distinct subtypes of good hypnotic subjects: the fantasy prone, the amnesia prone, and the highly motivated positively set subjects who had been the main focus of Barber's earlier research.

Although *hypnosis* was the main focus of Barber's research, his interests and research encompassed other topics, including the phenomenon of investigator bias, psychical phenomena, and even comparative psychology, as reflected in his book *The Human Nature of Birds* (1993). He maintained a long-standing interest in the mind-body problem and had prepared many thoughtful unpublished chapters on this topic. He recognized that many of his ideas would be viewed as controversial. Accordingly, colleagues were invited to critique these chapters and debate the issues with Ted. He was a formidable scholar who constantly immersed himself in original resources. It was a rare triumph when one of us could bring to these discussions relevant data of which he was unaware. The results of this final project, to be published posthumously, argue scientifically that consciousness, intelligence, and purposefulness can be found throughout the universe, from cells to planets.


Barber served as president of Division 30 (Psychological *Hypnosis*) of the American Psychological Association and of the Massachusetts Psychological

Association and was a fellow of both organizations. He served on the editorial boards of many journals and received the Presidential Award for Lifetime Contributions to the Field of *Hypnosis* from the Society for Clinical and Experimental *Hypnosis*, as well as the Award for Distinguished Contributions to Scientific *Hypnosis* from Division 30.

Ted Barber's work has had a profound influence on the field and on the next generation of researchers and practitioners. Whether they had the privilege of working directly with him or not, Ted was very accessible and extraordinarily generous with his time. He encouraged those newly entering the field and did much to nurture their careers. He will be remembered for this generosity as well as for the intense curiosity, energy, and passion that characterized all of his endeavors.

Ted Barber is survived by his children, X. Theodore Barber and Rania Richardson of New York and Elaine Barber of Silver Spring, MD. He is also survived by two sisters, Angela Fardy and Mary Brillis, and a brother, John Barber.

Theodore X. Barber (1927–2005) - American Psychological ...
psycnet.apa.org/journals/amp/61/2/175.pdf

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The Trouble With Hypnosis

*Offers a look at the field of hypnosis and effectiveness of its therapy.
Hypnotic induction; Terms of endearment; Bringing out the power;
By K. Harary, published on March 01, 1992 - last reviewed on June 20, 2012*

Imagine yourself lying on an operating table in a humid hospital tent near a battle front during the Vietnam War. Writhing in agony, you plead with the medics to give you something to relieve the pain in your leg. But the supply lines were interrupted hours ago and there is no more anesthetic. What's more, the leg can't be saved. If they don't operate immediately, you hear someone saying in the background, you're going to bleed to death.

The nurse seems unexpectedly centered as she sits beside you, leans over, and looks into your eyes. "It's going to be all right," she says, and you can't help noticing the smell of the soap she uses and the tiny lines around the comers of her mouth. "I know you're a little nervous," she slowly continues, "but you're in excellent hands. You're just going to feel a little pressure while we fix you up." She is so reassuring that you find yourself wanting to believe her. You also find yourself going along with the suggestion that you're only a little nervous, and even feeling relieved to know you're in excellent hands.

As the surgeon attends to your leg, the nurse continues talking to you as though nothing unusual is happening. "You just feel a little more pressure," she says calmly, and you find yourself imagining that none of the pain you've been experiencing all along is really that bad. The operation is completed in what seems like no time at all.

It never occurs to you that you are under the influence of hypnosis, but that is what they tell you when you later ask what happened. You are thankful for the relief you experienced while the surgeon sawed off your leg. You are testimony to the popular belief that hypnosis is a special state of consciousness in which many mental feats become possible--such as enduring surgery sans anesthesia.

Ever since Franz Anton Mesmer proposed his theory of animal magnetism more than 200 years ago, hypnosis has fought an uphill battle for scientific credibility. The establishment relegated it to the domain of stage performers and quacks for most of that time. But in the past few decades the phenomenon has enjoyed an increasing amount of scientific interest, as well as widespread clinical application

for an array of medical and psychological purposes, from removing warts to retrieving memories long buried in the unconscious.

This sudden ascent to respectability began a little more than 30 years ago, when psychologist Ernest Hilgard, Ph.D., a former president of the American Psychological Association, set up the Laboratory of Hypnosis Research at Stanford University. At about the same time, psychiatrist Martin Orne, M.D., of Harvard and psychologist T. X. Barber, Ph.D., of the Medfield Foundation, pioneered hypnosis research at their respective organizations. Since then, dozens of research programs on hypnosis have sprung to life in universities and medical schools in the United States, Canada, Europe, and Australia.

The burgeoning hypnosis field also supports two independent professional organizations and two major journals devoted exclusively to the topic. The Society for Clinical and Experimental Hypnosis, which publishes the International Journal of Clinical and Experimental Hypnosis, currently enrolls over 1,000 members. The American Society of Clinical Hypnosis, publisher of the American Journal of Clinical Hypnosis, boasts almost 4,000 members. Several smaller organizations flourishing in a number of foreign countries publish their own journals on the subject.

In clinical practice here and elsewhere, hypnosis has simply taken off. Inspired by the late psychotherapist Milton Erickson, M.D. (considered by many to be the father of modern medical hypnosis), thousands of self-proclaimed "Ericksonian" disciples regularly feature hypnosis therapy in their clinical repertoire. So do a large number of "classical" psychotherapists who don't remotely consider themselves Ericksonians. Then there are the thousands of practitioners, clinically unlicensed, who advertise their services as hypnotists.

Excitement is building over reports citing the effectiveness of the therapy for a growing number of medical and psychological applications. Here's a sampling:

- o Hypnosis has been used in place of anesthesia to numb the pain of childbirth and major surgical procedures such as amputation, abdominal surgery, and the removal of testicular tumors, and such painful procedures as dental surgery and hemorrhoidectomies. The ability to tolerate such pain while under the influence of hypnosis is laid to an altered state that allows patients to dissociate from and become consciously unaware of it.

- o Hypnosis is used in an effort to dislodge deeply buried memories relating to past events. Therapists employ "hypnotic regression"--mentally taking a subject back in time to reexperience the past. The thinking is that hypnosis affords direct access to unconscious memories without resistance or distortion, making it an exceptionally

reliable tool for exploring long-forgotten details of early childhood and a powerful investigative tool for drawing out critical details of crimes.

- Numerous reports attest the effectiveness of hypnosis in the treatment of warts. In those who have been hypnotized, warts later disappear entirely on their own, without medicine or surgery. Since warts are virally induced, this striking phenomenon has fueled belief that hypnosis somehow mobilizes immune response.
- Other reports allege the effectiveness of hypnosis for quitting smoking without withdrawal symptoms. This is done by allowing direct access to the unconscious, thereby overcoming any conscious resistance to alleviating addiction.
- Hypnosis allegedly facilitates successful weight loss without the usual cravings of dieting by directly accessing and influencing the unconscious mind.
- Hypnosis is reported to alleviate longstanding phobias such as the fear of flying, overcoming the binge/purge cycle of bulimia, and resolving deep inner conflicts stemming from childhood sexual abuse, posttraumatic stress, and other serious psychological syndromes.

But what does it really mean to be under the influence of hypnosis? Many of those working most closely with it are surprisingly uncertain about exactly what hypnosis is. The absence of a standard definition is far more than a semantic quibble. It appears to signify a fatal flaw in the way we think about hypnosis--and in the way we think about ourselves. Decades of searching with sophisticated technology have not yielded a single shred of evidence that hypnosis is an altered state of consciousness. Indeed, it may not be a mysterious mental state at all. It may turn out to be a powerful confluence of much more accessible social and psychological processes rather than a single extraordinary phenomenon. In all likelihood, hypnosis is a metaphor for selling our own intrinsic mental capabilities short. Hypnosis may be the ultimate psychic sales spiel--a way for us to disown powers we already have and buy them back under a fancy label. What is Hypnotic Induction?

The ambiguity surrounding what it means to be under the influence of hypnosis starts right at the beginning, with no standard for hypnotic induction. Induction is supposed to be a ritualized set of procedures for bringing about the special hypnotic state. But it's not like a drug that's given in measured doses. There's no definition for what constitutes a dose of hypnotic induction. And here's the rub: in the absence of a standard, it is not possible to evaluate the effects of the induction process or even to state conclusively when a person is, or is not, undergoing hypnosis.

In the stereotypical image of hypnotic induction, there's an interaction in which one person temporarily assumes authority over another. The hypnotist gives the subject suggestions to relax and focus, to become compliant, to imagine situations such as an arm becoming heavy or a fly buzzing around the room, and then to follow suggestions meant to be therapeutic, such as letting go of pain and imagining another sensation replacing it.

In reality, however, almost any exchange imaginable has been defined as hypnotic induction, even an ordinary conversation. For some therapists induction is little more than another word for a typical psychotherapy session. For others the term implies helping a patient achieve an intensely focused and dissociated state of consciousness or the skillful use of suggestions such as, "You begin to notice the pain fading into the distance," or "You will be able to let go of the habit easily." And so-called self-hypnosis doesn't require two people.

A Trance Perchance?

Even if hypnotic induction withers in the light of scrutiny, surely there's some resulting state of mind all hypnosis subjects share regardless of the means used to achieve it? The Holy Grail of hypnosis research is a measurable trance state in which people somehow gain direct access to the deeper recesses of the unconscious, transcend pain, and stimulate their immune response. Such a state would reasonably be expected to show up as a signature pattern of brain waves or physiological correlates akin to the rapid eye movements of dream sleep.

Unfortunately, attempts to find brainwave patterns that distinguish hypnosis from ordinary waking consciousness have not panned out. The rare physiological sign of hypnosis spotted in the laboratory has failed to prove the existence of a hypnotic state. When Stanford psychiatrist David Spiegel, M.D., told hypnotized subjects to focus their attention elsewhere while receiving mild electric shocks, they showed a decreased physiological response to pain. But the same effect could be elicited from subjects not undergoing hypnotic induction--just by getting them to focus their attention elsewhere. "Every time we thought there was a physiological indicator it hasn't held up," concedes Thurman Mott, M.D., editor of the American Journal of Clinical Hypnosis.

The failure to sniff out objective evidence of a trance state has its effect. "It's nonsensical to argue that hypnosis involves some sort of special state when we can't find it no matter how long we look," says Robert Baker, Ph.D., author of *They Call It Hypnosis* and professor emeritus at the University of Kentucky, "Eventually you stop looking. It's like looking for ether." Baker has been practicing hypnosis for more than 20 years and has published original research in the field. "After doing all this work," he says, "it has become obvious to me, as it has to

many people, that there is no such thing as an altered state of consciousness known as hypnosis."

It is entirely possible that hypnosis begets a state of mind that eludes current means of measurement. So, like spotting the tracks of Bigfoot, hypnosis proponents have tried to show that such a state exists by pointing to its alleged effects. Some seemingly miraculous bit of human behavior--say, calmly enduring a root canal without anesthesia--is seen as a sign that hypnosis was there.

But that doesn't hold up either. Even without hypnosis or any other known anesthetic, people sometimes simply do not respond to pain.

Terms Of Endearment

Lacking objective criteria for defining the experience, some proponents of hypnosis invoke terms that are more poetic than scientific. For clinical psychologist Jeffrey K. Zeig, Ph.D., keeper of the Ericksonian flame as founder and director of the Milton Erickson Foundation in Phoenix, hypnosis is a lot like love: "Falling in love is an experience we all know that we have, but how do you define it objectively?" Being under the spell of hypnosis is more of a subjective state of mind than an objectively measurable altered state of consciousness, he contends.

So do many other clinicians. The upshot is there's no consistent and agreed-on set of procedures among practitioners. Any therapeutic incident can be considered hypnotherapy--as long as a therapist says it is. According to Nicholas Spanos, Ph.D., a leading Canadian hypnosis researcher and coeditor of the professional tome *Hypnosis: The Cognitive Behavioral Perspective*, therapists have designated as "hypnotherapy" such diverse procedures as psychoanalytic age regression, direct suggestion for symptom removal, systematic desensitization, and other behavioral therapies. The only thing really tying these together is the name "hypnosis," with its attendant aroma of altered states and unusual psychological mechanism--"mythology" in the words of Spanos.

Then there are those who insist that hypnosis is a psychotherapeutic method favored by the late Erickson himself: the strategy of immediately directing a patient toward solving a problem rather than stopping to analyze its causes. But this so-called strategic approach is also practiced by those who do not consider it hypnosis and is widely used by family therapists and crisis-intervention centers all over the country.

In the laboratory the guiding concept behind much research is the notion that hypnosis is not only a special state of consciousness but one that some people are better than others at entering.

Roughly 15 percent of the population is held to be highly hypnotizable. About 25 percent are thought to be not hypnotizable at all. Researchers have expended a great deal of effort on attempts to identify highly hypnotizable people--they'd be proof positive of the existence of a special hypnotic state. Enter the hypnotic susceptibility scale. One of the most widely used scales was cocreated in 1959 by Stanford's Hilgard.

In the Stanford Hypnotic Susceptibility Scales, subjects who undergo hypnotic induction are given 12 suggestions--imagine a mosquito buzzing around, imagine a weight in one hand--while the hypnotist watches for evidence of responsiveness such as shifting position to avoid the insect. On a scale of zero (not hypnotizable) to 12 (highly so), subjects are scored by the degree to which they appear to heed the 12 suggestions.

Recently 50 Stanford alumni were retested and received almost the identical susceptibility scores they got 25 years ago. That, to Hilgard, is evidence that hypnotizability is a stable--that is, innate--psychological trait. "That gives you a feeling you're measuring something," he says, and that those who rate high must be entering a special state of mind in order to perform.

But measuring external responses doesn't get at internal states, points out Charles Tart, Ph.D., the famed altered-states researcher at the University of California at Davis and the author of *States of Consciousness*. Some people just go along with the experiment and some really feel something unusual. "Those different types of involvement may or may not involve an altered state," says Tart. A Talent for Compliance

Pursuing hypnosis as a single state of mind may make no more sense than viewing ordinary waking consciousness as a unified state. "A whole range of things commonly go under the name of hypnosis," says Tart. "People are lumping together a lot of different states, inner experience, and external phenomena. It's only in our ignorance that we treat everyone who undergoes hypnotic induction as if they're all having the same experience."

Hypnotic-susceptibility scores may reflect little more than a person's expectations and attitudes toward hypnosis and his or her willingness to comply with the test situation. Those who rate as high hypnotizables may not be faking outright, but they may be more inclined to suspend their disbelief and do what is asked of them-- with or without entering a special state of consciousness.

Common laboratory attempts to validate distinctions between high and low hypnotizables may be similarly flawed, as they, too, rely on self-reports. In one such test, patients plunge a hand into icy water following hypnotic induction.

Presumably only those very susceptible to hypnosis will report no pain. But critics see it differently.

If high hypnotizables are just those most willing to comply with the experimenter's wishes, then they are most likely to report having achieved the desired effect. "What they're really doing is selecting people who will be most responsive to manipulation," says Kentucky's Baker.

When the patients know whether they are hypnosis or nonhypnosis test subjects, the situation is even less like a scientific experiment than an exercise in placebo psychology. What's more, most clinical reports claiming success with hypnosis to cure medical and psychological ills are anecdotal--they lack control groups for comparing the effectiveness of treatments.

Calling the evidence anecdotal rather than experimental does not dismiss what happens when someone undergoes hypnotic induction and overcomes a longstanding fear of flying or a chronic case of warts. It just doesn't explain it. Nor does it easily account for such phenomena as calmly allowing a limb to be amputated without anesthesia.

A Dance, Not a Trance

It may be possible to explain the effects attributed to hypnosis without invoking the existence of a unique altered state of consciousness. Whether or not hypnosis creates a single state of mind, it clearly involves a complex combination of other social and psychological factors. Chief among them are role-playing, imagination, motivation, and powerful responses to suggestion. In the emerging view of many researchers, understanding how these factors play together in the context of a social setting may provide the real key to understanding hypnosis.

No matter how hypnotherapy is defined or applied by its practitioners, the hypnotic interaction always involves a social process in which an individual takes on the role of an hypnotic subject. Simply enacting the role of a hypnotized subject begins with a certain element of role-playing and may even be a learnable ability.

But rather than being overpowered by the hypnotist, the hypnotic subject is a deliberately willing participant in the social process--whether or not he's aware he's being hypnotized. Assuming the role of hypnotic subject means striking a peculiar kind of bargain: temporarily agreeing to allow the hypnotist to assume a position of authority and to engage in a process of communication intensely focusing on a particular goal or problem.

Once a person agrees to enact the role of hypnotic subject, the bandwagon is rolling. "Some people get so deeply involved in role-playing that it feels as though

they no longer have a choice in the matter," observes Tart. Taking on the role of hypnotic subject involves a kind of willing suspension of disbelief in one's own limitations.

Bringing Out the Power

T. X. Barber, a hypnosis elder statesman, says he's known "from the very beginning" that people can bring out their own inner capabilities by direct requests to think, feel, and experience in a suggested way, without any need for hypnotic induction. "In my first study for my Ph.D., over 35 years ago," says the author of *Hypnosis: A Scientific Approach*, "the control-group subjects were simply told very seriously to feel one extended arm becoming very heavy, that they were becoming exceedingly thirsty, that they couldn't unclasp their hands, and so forth. They responded in this amazing way that showed people have unexercised capabilities to experience things that are typically associated with the word 'hypnosis.' "

Further experiments led Barber to conclude that "the secret of hypnosis has several components. One is some people are superb subjects who are able to fantasize in a hallucinatory way and provide the drama and excitement. Another is that the majority of the rest can respond to suggestions far more than hypnotists have realized if the suggestions are given firmly--and without the complexities of calling it hypnosis or administering a hypnotic-induction procedure."

"Hypnosis is the art of securing a patient's attention and then effectively communicating ideas that boost motivation and change perceptions" of what's going on, adds psychologist D. Corydon Hammond, author of the group's 600-plus-page bible, *Handbook of Hypnotic Suggestions and Metaphors*.

Metaphor is the basic language of hypnosis. So is suggestion. The hypnotist doesn't simply say to a patient who is afraid of flying, "You are no longer afraid of flying." Instead, the hypnotist might suggest that the patient imagine that riding in an airplane is like riding in a car. To a patient about to undergo a painful procedure the hypnotist does not say, "This won't hurt a bit." Instead, the hypnotist might suggest that the patient experience the pain as a feeling of warmth or pressure.

Because therapists do not know which ideas will be best received by any patient, they cast out an assortment of suggestions and metaphors. A person afraid of public speaking might be told, for example, to focus on all of the anxiety the situation engenders before getting up to speak and then let go of it, and to imagine the audience as a group of close personal friends.

The most effective hypnotherapists are therefore not those who exude some supernatural power of magnetism but those who are skilled at

communicating with their patients in the language of metaphor and suggestion. Here is where the talent of Erickson is said to have revealed itself. His success as a hypnotherapist may have had more to do with language than with any supposed state of mind.

Power to the People

For every reportedly successful application of hypnosis, other possibilities than an altered state of mind readily suggest themselves. Critics offer these alternative explanations so we can know that the powers have really been ours all along.

- Those who seek out hypnotherapy to overthrow anxieties, phobias, or habits like smoking and overeating are, by definition, already highly motivated to change their behavior. They also have a certain amount of faith in the hypnotic process. By taking on the role of hypnotic subject and agreeing to listen to positive suggestions, they are demonstrating their commitment to overcoming personal problems. In itself, evidence suggests, this commitment may alter a person's innermost frame of reference and impact the subtle ecology of the unconscious, with no boost needed from hypnosis.
- Phobias and bulimia may be more severe disturbances, but that doesn't make them any less subjective in nature. Recent studies at Stanford and elsewhere show that people with such disorders also tend to score high on hypnotic susceptibility scales and to respond favorably to hypnotic intervention. The connection?

WHAT IS A PHOBIA IF NOT "a kind of environmentally suggested anxiety," says psychologist Joseph Barber, Ph.D., president-elect of the Society for Clinical and Experimental Hypnosis. "The very capacity that lends itself to developing the problem is the same that lends itself to solving it." Call it suggestibility. Phobias may be especially responsive to suggestions, whether or not the suggestions are wrapped in hypnosis.

- Phobias are one thing; surgery is another. The truth is, though, that beyond the initial skin incision, much internal tissue is not pain-sensitive. In anecdotal reports of surgery conducted under hypnosis, it is not clear that those who are reportedly pain-free are anything more than stoic or turning their attention away from it without entering a unique hypnotic state.
- As with surgery, warts respond to suggestions alone. In one set of studies, patients simply given the suggestion their warts would disappear did as well six weeks later as patients given the same suggestion under hypnosis, and both did better than a control group given no suggestion. "Now that's pretty amazing," says Canada's Spanos. "The hypnosis doesn't do anything. But what's amazing is that

some psychological procedure is influencing a virally induced physiological process."

- And lastly, some claims for hypnosis are not what they seem. "You can find reputable clinicians who will tell you that hypnosis can be used to recover memories of past events in a totally reliable way," says Joseph Barber. "But there's very good evidence that's not the case. Some will tell you that age regression in hypnosis really regresses people back to some early place in their life. That's also not true. Age regression is a metaphor. Nobody is really regressed to an early age. Even people who accurately remember things are not literally reliving that moment."

After examining the claims, the Council on Scientific Affairs of the American Medical Association recently found no evidence that hypnosis increases the accurate recollection of the past. In fact, it said, suggestions integral to the hypnotic process may even lead some people to fantasize freely and confuse suggested scenarios with authentic memory.

What, in the end, does it mean to be under hypnosis? Its influence resides more in a power transaction between hypnotist and subject than it does in some hypothetical paranormal state of consciousness. It's not that the claims made about hypnosis are wildly exaggerated. Many of the effects attributed to hypnosis really do occur. But packaging them under the label "hypnosis" conceals what is really going on. It doesn't even begin to suggest that they are our very own powers and there might be ways for us to get at them directly and entirely on our own.

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Abbe Faria, Self-hypnosis and the Brain

Luis S.R. Vas

Hypnosis is widely used today for pain management and emotional trauma therapy. But a Goan, José Custodio de Faria, or Abbé Faria (1756-1819), laid its scientific foundations. He went to France and held hypnosis lessons and also became the first stage hypnotist ever.

Charles Tebbetts, a noted modern hypnotist, described hypnosis as follows: "There is no legal definition of hypnosis. Webster's dictionary describes it incorrectly as an artificially induced sleep, but it is actually a natural state of mind and induced normally in everyday living much more often than it is induced artificially. Every time we become engrossed in a novel or a motion picture, we are in a natural hypnotic trance."

Some experts consider hypnosis an altered state of consciousness. It happens when a state of mind is achieved in which suggestions alter someone's awareness, memory, or thinking in a way that the hypnotized person responds to the alteration as if it were reality. It's supposed to be done with a specific, clear short-term aim -- to get to the bottom of something that the patient is not able to bring to mind or to consciously stop doing.

Hypnosis is a form of concentration that bypasses the usual critical or evaluative activities of the mind to get to underlying matters. The patient becomes much more open to suggestion and guidance -- not so much a loss of control as an openness, agreeing to what someone else is suggesting.

How is hypnosis induced?

Some hypnotists believe that virtually all techniques of hypnotic induction could be categorized into six main induction categories, which may be called INDUCTION TYPES. Once understood, a competent hypnotist can use them as building blocks for creating almost limitless induction techniques. They are summarized below:

a. Eye fixation (or "fixed gaze" methods) were primarily used during the 1800's, initially by Faria himself and are the ones usually used by Hollywood. Many people do not respond to eye fixation inductions; thus, people who might respond quite well to other induction types could easily be mislabeled as "insusceptible" by a hypnotist employing only this type of induction. Several clients who have successfully responded to other induction types were erroneously told by an M.D. or psychologist that they could not be hypnotized after failing to respond to a fixed gaze induction.

b. Progressive relaxation (and imagery) methods are frequently used on self-hypnosis tapes, as well as by some who facilitate meditation. Facilitators often use a relaxation induction (or guided imagery) to have someone imagine being in a safe or peaceful place, and then awaken to full consciousness. Often those who actually use hypnosis inductions of this type will deny their use of hypnosis--and some facilitators of such meditations have even said that they don't believe in hypnosis! A trance is a trance -- is a trance -- is a trance -- and is a form of hypnosis -- regardless of what name it is called.

c. Mental confusion methods are designed to confuse the conscious mind, so that it simply becomes easier to just relax and "let go" into hypnosis.

d. Mental misdirection methods employ active use of the imagination, coupled with response, to hypnotize through responding to suggestions.

e. Loss of equilibrium: most of us seem to have an inherited desire to be gently rocked, as is evidenced by the millions of rocking chairs available. How many mothers "hypnotize" their babies to sleep by rocking them at night?

f. Shock to nervous system: the paternal "rapid" inductions frequently used by stage hypnotists are examples of this induction type, employing a sudden emphatic command given in a surprising manner. The participant or client will experience a "moment of passivity" during which he or she will either resist the trance, or "let go" and drop quickly into hypnosis.

Faria was aware that suggestions need not be verbal, but implied in the expectations in a particular situation which would prompt you to act in a certain way under its influence. He wrote: "Individuals I have never met often fall asleep upon entering my salon, by merely catching sight of me before I can notice them. Several times I had to leave what I was doing aside and rush to prevent one of them from falling, and at other times this tragedy would certainly have occurred had someone not been there to support such falling persons....A woman whom I did not know and who knew me only by name, fell asleep while sharing a meal with a large group having a discussion on lucid sleep experiments during which my

name was constantly mentioned. When asked why she fell asleep, she immediately said I had ordered it. After several additional questions, she was awakened and told of the words she had uttered during sleep. The following day she came to visit me to experience [lucid] sleep. For one hour I used all the usual methods, and she left without experiencing even the slightest drowsiness.”

Sometimes the subjects had contrary suggestions to deal with: Faria’s suggestion that they fall into lucid sleep, and the prevailing notion that he was incapable of putting them to sleep. The results were paradoxical. Faria would write about “Count de T. d’A., a man as illustrious by birth as he is distinguished by his knowledge. During a lecture, not only did he exhibit all phenomena confirming lucid sleep, he also analysed this condition, prescribed himself the appropriate medications and signed the prescription by his own hand. In doing so, he convinced ladies of the highest rank, who were filled with admiration and surprise. The following day, however, he claimed that he viewed the phenomenon sceptically. This did not stop him from following the treatment he had prescribed for himself, as I was later to find out. Colonel J. followed the same pattern. He slept of lucid sleep, along with Colonel B. , in front of a large and illustrious audience. Prince Volkonsky, aide-de-camp of emperor Alexander, was among the spectators. Upon waking up, the Colonel displayed, as did his companion in this ecstatic adventure, all incidentals evidentiary of lucid sleep. The following day, however, he declared to another circle, that he had done it to mystify me.”

“At another equally well attended lecture, Mr. V. after experiencing similar phenomena during lucid sleep, had the audacity to cast doubt in front of all those present as to the effects he had just experienced. During a second experience at the same lecture I subjected him to such violent convulsions that he was forced to roll on the ground in a state of insanity. Instead of bowing to the truth, however, he laid claim in society that I was the one duped by his mystification.”

Although he was the father of hypnosis by suggestion, this was not the only induction method he used. If his subjects, after proper preparation did not respond to his imperious command to ‘Sleep!’, he would open his palm and bring it close to the subject’s eyes causing them to close. If that, too, did not work he would touch lightly several parts of his or her body like the nose, forehead, hands, arms, till they did. This was his version of the massage he had learnt in Goa.

He showed them how to get delayed reactions. He gave them instructions they were to perform after they awakened, as soon as he snapped his fingers. He showed them how their bodies can become numb and immune to pain so that operations can be performed without chloroform and yet without pain.

He produced hallucinations and visions. A Russian official wished to see his wife who had stayed behind in their country. The illusion was obviously very realistic because the manly official broke down and wept.

Self-hypnosis and you

He trained his subjects in self-induced lucid sleep, too, by showing those interested how to prescribe treatment for themselves. They followed the treatment and got cured. One of them, a cavalry captain, had been given up as hopeless by several doctors who said he was the victim of lung cancer. He was very ill. He followed a course of treatment which he himself prescribed, after Faria showed him how, and in less than three weeks he was cured.

Some people were getting very envious of Faria's success. A well-known actor, Potier, attended his classes, pretended to be in a state of lucid sleep, but jumped up in the middle of the session, shouting: "Oh! Well! Abbe', sir, if you magnetise everyone as well as this, then what you're doing isn't worth very much", and walked away amidst gales of laughter.

Faria took the opportunity to remind the audience that this wasn't a magic show, and all the power resided in the subject. He is always in full control. Only with his permission could Faria succeed. In fact, he told them, they didn't need him at all. They can put themselves into a somnambulistic state and gain all the benefits from it. The technique he recommended would be roughly as follows:

The first few times that you use somnambulism, it is best to find a place where you can be undisturbed for a while. Sit or lie down, eliminate any distractions, and relax. This puts you in the best possible condition for using the technique - however as you get more practice you will find that you can use the technique almost anywhere.

1. The first step is to relax yourself: close your eyes, and try using imagery of waves of relaxation running down your body from your scalp downwards, washing out stress. Let the waves run in time with your breathing, first washing down over your head, then your neck, then your torso, then arms, and finally your legs. Feel the muscles in your body relaxing as the waves of relaxation wash over them. Alternative techniques can involve fixing your eyes on a spot on the wall, or imagining sliding down in a tunnel from the top of a tall mountain, slowly dropping down into relaxation and drowsiness. The method you choose to induce somnambulism is up to you. The next step is to use suggestion to deepen the state. This is as simple as saying to yourself something like 'I am feeling relaxed and comfortable. With every breath I am becoming more relaxed and more comfortable.'

2. Now look at a small object on the opposite wall, quite above the level of your eyes. If no such object is there, draw it on a paper sheet and paste it in the wall. A round black ink blot will do.

3. Tell yourself, as you stare at the blot, '3, 2, 1, my eyelids are getting heavier and heavier'. Go on repeating the phrase until your eyelids actually feel heavier and heavier and close. They will, if you persist long enough.

4. Now tell yourself, 'my eyelids are so sticky, they are getting glued down'. Keep repeating the phrase and visualising buckets of glue sticking the eyelids, until you actually feel some stickiness.

5. Now tell yourself, 'my eyelids are so tightly stuck that no matter how hard I try I won't be able to open them'. Repeat this until you feel your eyes getting more and more sticky. **BUT DON'T TRY TO OPEN YOUR EYES.**

6. Now tell yourself, 'I'm pouring water on my eyelids. The glue is dissolving and I am able to open my eyes easily. 1, 2, 3 my eyes are opening'. Repeat this several times. Then open your eyes naturally.

7. Repeat steps 1 to 5 several times, over several days, until you feel your eyelids very sticky. Then try **VERY LIGHTLY** to open your eyes. At the slightest resistance, give up. The idea is to ensure that your suggestions have no chance of failing. Then go to step 5 and open your eyes.

8. After several more tries of steps 1 to 5, you can try harder to open your sticky eyes. You will find you can't open them however hard you may try to. You've met your first major success.

9. Now do steps 1 to 5. Then tell yourself: 'every time I count 3,2,1 with the intention of going into a somnambulistic trance, I shall go into it immediately.'

10. Now tell yourself 'my hand is feeling very light and rising'. Keep repeating this phrase, while imagining ropes pulling your hand up. Anything visualisation that aids this process of feeling lightness in your arm is helpful. Slowly your arm will start to lift, sometimes, finger by finger. Assist it by visualising some more. Now say: 'My hand is rising higher and higher until it touches my forehead. When it touches my forehead, it will fall down and I'll be in deep somnambulistic trance and receptive to all suggestions I put myself'. Keep repeating this phrase until your hand touches your forehead and falls down. Say 1, 2, 3 I am waking up, to wake up from your lucid sleep.

Once you are completely relaxed and focused on your own suggestions, you are in a useful state of lucid sleep. One suggestion you can usefully embed into your mind is that when you repeat a particular trigger word – like ‘Faria’, for example - to yourself you will relax into this state.

Before you enter the lucid sleep it is useful to think about the suggestions that you want to apply in it. Suggestions can be simple affirmations that undo the damage done by negative thinking, to make psychological adjustments or reinforce confidence to help to achieve goals that you have set.

Once you have decided what you want to use in suggestions, spend a little time working out a form of words for each suggestion that is short, positive, and powerful. Repeat this to yourself when you have reached the lucid sleep state.

Effective use of suggestion can:

- * Build confidence
- * Reinforce goals by etching them into your mind
- * Reduce tension
- * Motivate and energise when you are feeling sluggish.
- * Enhance your feelings of cold or heat

“It was reserved for Abbé Faria to recall public attention to animal magnetism and to revive the science,” Georges Surbled, a science historian wrote. “He was the first to effect a breach in the theory of the ‘magnetic fluid’ (propounded by Mesmer) to place in relief the importance of suggestion, and to demonstrate the existence of ‘auto-suggestion’. He boldly developed his doctrine that nothing comes from the magnetiser, everything comes from the subject and takes place in his imagination. Abbé Faria was the creator of hypnotism; most of the discoveries of the scientists now are really his. We need only recall that he practiced suggestion in the waking state and post-hypnotic suggestion. Faria declared, ‘It appears that people can be charmed into health as well as illness.’”

Self-hypnosis can also change your brain physically through neuroplasticity

What is Neuroplasticity? Neuroplasticity is the brain’s ability to be flexible and to rewire in response to experience.

As a field, it is the study of how experience and/or self-directed attention can create physical, structural changes in our brains. The brain is constantly changing not only in function but in physical structure! It changes itself two ways:

1.) By adapting to what is happening in the environment (experience-dependent neuroplasticity). Think of this as an automatic, "unconscious process" of conditioning.

2.) By shifting and directing our attention (self-directed neuroplasticity). This is a more purposeful shifting and directing of attention through processes like meditation, self-hypnosis and other types of mental training.

Neuroplasticity starts before we are born, in utero. It never sleeps. It never stops, for every moment of your life.

For many years experience-dependent neuroplasticity, while not new by any means, was considered to be the exception rather than the rule! It was usually limited to anecdotal accounts of astounding recoveries of stroke victims, head trauma and usually other types of physical issues.

With the greater accessibility of different types of brain imagery, the field of neuroscience has exploded. One expert in the field suggested neuroscience is about at the same stage as biology was about 100 years after accessibility of the microscope, 1725! (Hanson, 2010)

Now what were thought to be more aberrations or exceptions are actually more representative of how the brain works and grows. There are amazing discoveries that directly effect the fields of psychotherapy coaching and hypnotherapy, as well as how to live a happier, more productive life.

What is new is that the physical organ called the brain can also be changed through something which is not physical at all: ***our attention***. To keep it simple think of this way: mind = attention and brain is a physical organ in your body. And Self-hypnosis is all about focusing attention.

Through self-hypnosis your Mind is using your brain to change itself. Your brain has functions like other organs in your body. The two primary functions within your brain are learning and after sufficient repetitions and/or intensity of experience. making those learnings automatic as soon as possible.

The fact is your brain is constantly growing and changing - physically. Your brain remembers to keep producing cells so you can remember. One study of terminally ill patients between the ages of 55 and 70 that the brain was still creating 500-1000 stem cells a day in the area which is the Grand Central Station for memory and learning, the hippocampus. (Begley, 2007)

Given the right circumstances, which involve voluntary exercise and repetition, these baby stem cells will become fully functioning adult neurons.

Aerobic exercise is not only good for your muscles and body, it super charges your brain and creates a fertile field for stem cells to grow. Furthermore, our brain is strengthening some neurons, making them physically bigger, and it's pruning others that are not relevant or those which are not useful adaptations.

In some cases, neurons are learning to fire more quickly and even becoming more or less sensitive to what triggers them. Neurons are constantly selecting and changing their connections with each other. All this is happening every moment of your life whether you are directing this or not.

You can re-wire your brain: "Neurons that fire together wire together." D. Hebb, 1949! This is a simple, yet very accurate statement about how the brain works. For example, you see someone you love. Just the sight of this person gives you a "warm fuzzy" feeling inside. When you make associations between sensory experience and a feeling (or one concept or idea and another), neural circuits associated with each fire simultaneously (or very close to it) and begin making connections.

Depending on the intensity of the experience, duration and number of repetitions these circuits literally wire together. This happens automatically based the experiences we have but we can also direct that ourselves, too. Hypnosis is one of the most effective ways to create new associations as well change ones we don't want.

Neurons are more like muscles in your body. They can be physically sculpted, trained, conditioned with your attention. Additionally, there are some very specific ways this has to be done to work. There are practical principles -important ones - that give us clear direction how to make your brain work for you and therefore to live a life that is richer, more fulfilling, and more productive.

A few examples about what's in it for you and what's possible. Turn on the "fountain of youth" for the brain Did you know there is literally a "miracle grow" for the brain? (Ratey, 2008) It's called Brain Derived Neurotropic Factor (BDNF). Do you know one simple thing that will *exponentially* increase the amount of BDNF your brain create? It's aerobic exercise! Get your heart rate up. It's doing as much for your brain (if not more) than your heart!

Overcome fear. Have more AHA experiences. Develop empathy and more accurate "gut feelings" about others.

What is happening now is through PET scans is we are able to see the precise areas of the brain which light up during certain activities. Knowing what those areas we can "reverse engineer" particular exercises to activate those areas of the brain.

For example, one area called the insula (a formation in the center of the brain deep within the cortex) which has dual functions having to do with "gut feelings." It lights up when we have a strong sense of empathy and can really reel what is going on emotionally with someone else. Yet that part of the brain also lights up when we practice being more aware of our own bodily sensations. So by *practicing greater self awareness of your own bodily sensations*, you will literally make the insula stronger, more muscular and more sensitive. The net effect: Your empathy increases and "gut reactions" about how others feel becomes more refined. (Hanson, 2011)

Overcome negativity

Did you know that because of how our brains evolved, we have what's called "the negativity bias" to remember and experience "negative experiences" more than positive ones? Well, that's the case. It is well documented. (Rozin, Paul; Royzman, Edward B., 2001).

The short story is that tens of thousands of years ago, if we were foraging for food, but paid attention and remembered scenarios that posed a threat to survival, we live to eat the next day. We may have a bad day where the threats are pretty constant. We may not have much for dinner that night, but we live to eat the next day. If we don't pay close attention to threats, having a meager dinner is a moot point!

All this means we are hard-wired toward these tendencies. So what can you do about this? There are very well documented ways to alter the functioning in the three areas that are responsible for the "negativity bias. They are: our brain stem (vital functions), the amygdala (the alarm system), and pre-frontal cortex (executive functions) which you can use yourself in everyday life.

The "feel good, happy, fulfillment" circuits are less hard-wired and need to be conditioned more, but since our brain is flexible and plastic we can develop those so we can automatically have a greater sense of well-being as we go through life.

Learn to savour the little things in life, but do it in a way creates more of them. Research shows that intensity, duration, getting the body involved, and attaching personal meaning to "everyday experiences" are the critical factors for moving them from short term memory to long term memory. (Hanson, 2011)

This primes the brain so it starts looking for experiences like this automatically. In other words, it registers them more easily, smaller things produce good feelings

and having more good feelings create more good feelings. Hard core scientists call this a "vicious cycle," but this one makes you feel good! Now, multiply all this by the factor of H (HYPNOSIS)

Hypnotically Enhanced Neuroplasticity

What do you think would happen if we took all of the powerful processes from brain science and ran them through an amplifier to make them even more potent?

Self-Hypnosis is an exceptional, highly focused state of attention wherein one gains direct access to automatic, unconscious processing.

Hypnosis is a state that allows you to have access to everything you do automatically: direct access to your memory, emotions, urges and cravings, pleasure centers, inner workings of your decision making and judgment, healing abilities within your brain, immune and hormone regulation, and the possible list goes on and on.

Think of it as Milton Erickson did: Hypnosis is "a state of active unconscious learning." Suggestion and "Deep Thinking" Did you ever have a friend (or colleague or client) directly ask you for advice?

You listen closely and when it seems like the right time you offer your take for their consideration...Before the last words are out of your mouth, your friend already is saying, "Oh that'll never work," or "Yeh, I already thought of that." It was like they hardly considered it before they rejected it. So, the "suggestion" was rejected. Enter self-hypnosis...

Self-hypnosis enables us to consider ideas, concepts, beliefs in a way that frees us from our usual conscious restraints and limitations. This allows us to consider what's been said with more circuits or deeper circuits that are more fully engaged in our brains We can process what's being said more creatively, in a more expansive or focused way depending on what is needed.

Additionally, it temporarily suspends "the label-maker." The label maker includes parts of our dominant hemisphere which attach language to experience- and thereby keep it static, fixed and often limited.

Hypnosis and hypnotic techniques temporarily suspend the label-maker, so our own raw data of sensory experience can be re-organized in a way that is consistent with how we want to be now, as opposed to how we were.

So, what you have to do is as follows:

- 1. Select your goals.**
 - 2. Imagine somebody who embodies your goals: Sachin Tendulkar, A.P. J. Abdul Kalam, Barack Obama, Marilyn Monroe...If you don't know anyone who does, visualize one such person SupermodelA.**
 - 3. Select a place and a time where and when you will be undisturbed for 15 minutes.**
 - 4. Get into your self-hypnosis state described above.**
 - 5. Visualise Supermodel A Talk to him/her. Visualise yourself as his/her double. Visualise your supermodelA congratulating you on achieving your goals. Visualise your friends and others whom you admired congratulating you for the same reason.**
 - 6. Do this for 15 minutes.**
 - 7. Get out of your self-hypnosis state.**
 - 8. Repeat 1 to 7 twenty-one times, either 3 times a day or once a day, 21 times. That's how long it takes to imprint your goals in your brain.**
- Self-hypnosis, autohypnosis**

Purpose/Effects

Self-hypnosis is an important branch of modern hypnotherapy, used either in addition to guided hypnosis. It can be done using a CD or tape recording that leads you into a trance state, or through a learned routine, such as the one below. Self-hypnosis can be an effective therapy for pain relief, gastrointestinal upset (especially in the case of irritable bowel syndrome), a tool to assist in weight loss and addiction recovery, and to relax, relieve stress and anxiety, and to promote general wellbeing. By leading the conscious mind into a relaxed, unfocused awareness, it becomes susceptible to positive autosuggestion.

Method

Summary

Sink into a state of complete relaxation and trance, state the necessary affirmations, and re-emerge.

Long Version

1. Find a quiet place where you can turn ringers off of phones and otherwise ensure silence for at least half an hour. Sit or lie down comfortably; many people enjoy using a recliner for self-hypnosis sessions. Ease into a restful position, with arms and legs lying heavily and loosely. Don't cross your legs as they may start to fall asleep and leave you uncomfortable.

2. Close your eyes and begin to breathe deeply in through the nose and out through the mouth. Slowly relax your body by visualizing the tension and stress flowing out of your muscles, starting at your toes and moving up your legs, through your torso and arms, and finally your head. Let your heavy limbs become lighter with this visualization.

3. In a similar way, let the mental sensations of fear, stress, and anxiety flow out of your mind. If they arise, instead of trying to force them out, just observe them and let them slowly pass away. Visualize with each breath these negative feelings leaving with each exhalation and a bright white light coming in with each inhalation, bringing with it positive feeling and a healing energy.

4. Now, visualize that you are at the top of a flight on ten stairs. Visualize yourself descending this staircase slowly, counting down to yourself with each one, from ten to one. When you reach one, you will be at a doorway. Visualize opening this door to a calm paradise, full of beauty and serenity. Allow yourself to relax and enjoy the natural beauty of your personal haven, breathing in its purifying air deeply. While you are here, you may decide to make some affirmations. Visualize yourself walking through your serene place until you come to a body of water. Look down into this body of water and see your reflection looking back at you. With relaxed and loving resolve, repeat between one and three affirmations silently to yourself two or three times each.

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5. When you have made your affirmations and explored your paradise as fully as you wish, return to the doorway. Visualize yourself opening the door and ascending the staircase slowly and relaxedly, counting up silently from one to ten. When you have reached the top, take three easy breaths and let them bring you back to the outside world. Rest silently with your eyes closed for a little longer, then allow them to open and take in the world from your newly relaxed and refreshed state.

6. As you do this exercise more, your trance will deepen and improve.

History

The 18th-century German physician Franz Mesmer developed a primitive form of hypnosis based on what he called “animal magnetism”; **later, the Portuguese monk Abbé Faria postulated that hypnosis-type effects were due to the power**

of suggestion instead. In 1841 the Scottish physician James Braid took these ideas and developed both traditional guided hypnotism and self-hypnotism. Later, psychologists like Émile Coué refined autosuggestion techniques. In the 20th century, research confirmed that self-hypnosis had similar effects to “hetero-hypnosis” and proved its worth as a self-help technique.


Notes

If you find hypnotic and autosuggestive techniques helpful, there are a great many different possibilities, such as Affirmations, Autogenic Training and Guided Hypnosis. You may want to use self-hypnosis as a supplement to hypnosis sessions guided by a therapist. This is a very effective way to maximize therapeutic benefit while saving time and money.

Fare Well

May you and all beings be happy, loving, and wise.

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ABBE		FARIA
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CONSTANCIO FERNANDES

Abbe Faria's other sculptor



CONSTANCIO FERNANDES (1909 - 1980): Renowned Goan Artist, Sculptor, Poet, Violinist and Thinker. Born in Margao, Goa, and educated in Portuguese and English. Attended J J College of Arts in Mumbai for some time. Executed sculpture works in Marble, Bronze and Cement in erstwhile Bombay and later in Goa. Some of his well known works are a bronze bust of Padre Jose Vaz (displayed in the Margao Church Square) Abade Faria bust at his home in Candolim, Mahatma Gandhi and Young India, Thinker, Eve after the sin (sculpture and painting), Mors Liberatrix, Sir Lalubhai Samaldas, painting on canvas of Christ with Crown of Thorns and Eve ascending to heaven and several others.

Some of these works were displayed at the Jehangir Art Gallery, Mumbai and also held displays at Clube Vasco da Gama (Menezes Braganca Hall. He has also executed many other sculptures of famous Indian, Portuguese and Goan personalities, some of which are displayed in the Municipal Garden, Margao, and


in other cities of Goa. His "sculptural relief" or murals can be seen above the front entrance of Comunidade building, Margao and Municipal Market, Mapusa.

When Pope Paul VI visited Mumbai in 1964, Constancio was selected to present in person, a miniature bronze bust of Mahatma Gandhi to his Holiness, on behalf of Goans. He was awarded a gold medal for the huge cement statue of Mahatma Gandhi displayed at the first Industrial Exhibition, held at the Fatorda ground, in late sixties by the then finance Minister Shri Morarji Dessai.

His Poems in English & Portuguese languages, were mainly published on local Goan daylies, O Heraldo and A Vida. He had great passion for classical music, he enjoyed playing violin and listening to concerts of Paganini and Mozart, played by the great violinist Yehudi Menuhin.

He died on April 1, 1980 after suffering from prolonged illness due to multiple sclerosis.

[Goanet] Birth Centenary of Famous Goan - Constancio ...
lists.goanet.org/pipermail/goanet-goanet.org/2009.../186948.html

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Self Hypnosis

If self-hypnotism is possible (and it is true that a person can deliberately hypnotize himself when he wishes to till he has become accustomed to it and is expert in it, so to speak), it does away at a stroke with the claims of all professional hypnotists and magnetic healers that they have any peculiar power in themselves which they exert over their fellows. One of these professionals gives an account in his book of what he calls "The Wonderful Lock Method." He says that though he is locked up in a separate room he can make the psychic power work through the walls. All that he does is to put his subjects in the way of hypnotizing themselves. He shows his inconsistency when he states that under certain circumstances the hypnotizer is in danger of becoming hypnotized himself. In this he makes no claim that the subject is using any psychic power; but, of course, if the hypnotizer looks steadily into the eyes of his subject, and the subject looks into his eyes, the steady gaze on a bright object will produce hypnotism in one quite as readily as in the other.

Hypnotism is an established scientific fact; but the claim that the hypnotizer has any mysterious psychic power is the invariable mark of the charlatan. Probably no scientific phenomenon was ever so grossly prostituted to base ends as that of hypnotism. Later we shall see some of the outrageous forms this charlatanism assumes, and how it extends to the professional subjects as well as to the professional operators, till those subjects even impose upon scientific men who ought to be proof against such deception. Moreover, the possibility of self-hypnotization, carefully concealed and called by another name, opens another great field of humbug and charlatanism, of which the advertising columns of the newspapers are constantly filled--namely, that of the clairvoyant and medium. We may conceive how such a profession might become perfectly legitimate and highly useful; but at present it seems as if any person who went into it, however honest he might be at the start, soon began to deceive himself as well as others, until he lost his power entirely to distinguish between fact and imagination.

Before discussing the matter further, let us quote Dr. Cocke's experiment in hypnotizing himself. It will be remembered that a professional hypnotizer or magnetizer had hypnotized him by telling him to fix his mind on the number twenty-six and holding up his hand. Says the doctor:

"In my room that evening it occurred to me to try the same experiment. I did so. I kept the number twenty-six in my mind. In a few minutes I felt the sensation of terror, but in a different way. I was intensely cold.

My heart seemed to stand still. I had ringing in my ears. My hair seemed to rise upon my scalp. I persisted in the effort, and the previously mentioned noise in my ears grew louder and louder. The roar became deafening. It crackled like a mighty fire. I was fearfully conscious of myself. Having read vivid accounts of dreams, visions, etc., it occurred to me that I would experience them. I felt in a vague way that there were beings all about me but could not hear their voices. I felt as though every muscle in my body was fixed and rigid. The roar in my ears grew louder still, and I heard, above the roar, reports which sounded like artillery and musketry. Then above the din of the noise a musical chord. I seemed to be absorbed in this chord. I knew nothing else. The world existed for me only in the tones of the mighty chord. Then I had a sensation as though I were expanding. The sound in my ears died away, and yet I was not conscious of silence. Then all consciousness was lost.

The next thing I experienced was a sensation of intense cold, and of someone roughly shaking me. Then I heard the voice of my jolly landlord calling me by name."

The landlord had found the doctor "as white as a ghost and as limp as a rag," and thought he was dead. He says it took him ten minutes to arouse the sleeper. During the time a physician had been summoned.

As to the causes of this condition as produced Dr. Cocke says: "I firmly believed that something would happen when the attempt was made to hypnotize me. Secondly, I wished to be hypnotized. These, together with a vivid imagination and strained attention, brought on the states which occurred."

It is interesting to compare the effects of hypnotization with those of opium or other narcotic. Dr. Cocke asserts that there is a difference.

His descriptions of dreams bear a wonderful likeness to De Quincey's dreams, such as those described in "The English Mail-Coach," "De Profundis," and "The Confessions of an English Opium Eater," all of which were presumably due to opium.

The causes which Dr. Cocke thinks produced the hypnotic condition in his case, namely, belief, desire to be hypnotized, and strained attention, united with a vivid imagination, are causes which are often found in conjunction and produce effects which we may reasonably explain on the theory of self-hypnotization.

For instance, the effects of an exciting religious revival are very like those produced by Mesmer's operations in Paris. The subjects become hysterical, and are ready to believe anything or do anything. By prolonging the operation, a whole community becomes more or less hypnotized. In all such cases, however, unusual excitement is commonly followed by unusual lethargy. It is much like a wild spree of intoxication--in fact, it is a sort of intoxication.

The same phenomena are probably accountable for many of the strange records of history. The wonderful cures at Lourdes (of which we have read in Zola's novel of that name) are no doubt the effect of hypnotization by the priests. Some of the strange movements of whole communities during the Crusades are to be explained either on the theory of hypnotization or of contagion, and possibly these two things will turn out to be much the same in fact. On no other ground can we explain the so-called "Children's Crusade," in which over thirty thousand children from Germany, from all classes of the community, tried to cross the Alps in winter, and in their struggles were all lost or sold into slavery without even reaching the Holy Land.

Again, hypnotism is accountable for many of the poet's dreams. Gazing steadily at a bed of bright coals or a stream of running water will invariably throw a sensitive subject into a hypnotic sleep that will last sometimes for several hours. Dr. Cocke says that he has experimented in this direction with patients of his. Says he: "They have the ability to resist the state or to bring it at will. Many of them describe beautiful scenes from nature, or some mighty cathedral with its lofty dome, or the faces of imaginary beings, beautiful or demoniacal, according to the will and temper of the subject."

Perhaps the most wonderful example of self-hypnotism which we have in history is that of the mystic Swedenborg, who saw, such strange things in his visions, and at last came to believe in them as real.

The same explanation may be given of the manifestations of Oriental prophets--for in the Orient hypnotism is much easier and more systematically developed than with us of the West. The performances of the dervishes, and also of the fakirs, who wound themselves and perform many wonderful feats which would be difficult for an ordinary person, are no doubt in part feats of hypnotism.

While in a condition of auto-hypnotization a person may imagine that he is some other personality. Says Dr. Cocke: "A curious thing about those self-hypnotized subjects is that they carry out perfectly their own ideals of the personality with whom they believe themselves to be possessed. If their own ideals of the part they are playing are imperfect, their impersonations are ridiculous in the extreme. One man I remember believed himself to be controlled by the spirit of Charles Sumner. Being uneducated, he used the most wretched English, and his language was utterly devoid of sense. While, on the other hand, a very intelligent lady who believed herself to be controlled by the spirit of Charlotte Cushman personated the part very well."

Dr. Cooke says of himself: "I can hypnotize myself to such an extent that I will become wholly unconscious of events taking place around me, and a long interval of time, say from one-half to two hours, will be a complete blank. During this condition of auto-hypnotization I will obey suggestions made to me by another, talking rationally, and not knowing any event that has occurred after the condition has passed off."

Self-Hypnotization.--How It may Be Done.--An Experience.

www.psyplexus.com/hypnotism/9.htm

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How to Hypnotize Yourself Using the Best Me Technique

Five Methods: Things to Keep in Mind: Pre-Experiencing the Rewards of a Future Goal * Returning to a Previous Mood *Turning it Up Even Higher *Preparing to End Your Hyperempiric Session

The "Best Me Technique" is a form of hyperempiria, or suggestion-enhanced experience, which involves your whole person in the content of a suggested event. Every letter in "Best Me" corresponds with an element of suggestion. These elements can be applied in a variety of ways, including visualization exercises and other forms of hypnosis and self hypnosis. Instead of merely picturing something in the mind's eye, high responders to suggestion are able to use the Best Me Technique to exceed the limitations of "virtual reality" by utilizing all the building blocks of experience!

Method 1 of 5: *Things to Keep in Mind*

Hypnotize Yourself Using the Best Me Technique

Step 1

Find a quiet time and place to practice the Best Me Technique. An induction procedure is like the theme music to a motion picture or a television drama. It allows us to shift our thinking from a strictly logical mode of thought into a more flexible, more imaginative way of looking at the world. Also, we can all do that!

Unless you actually intend to do so, choose a time when you are not too sleepy or tired, so that you are not likely to doze off.

Turn off your cell phone or pager, if you have one, and take the telephone off the hook or put it on answer mode with the ringer turned off.

Sit down or lie down in a position which will enable you to relax deeply. If you should find yourself becoming uncomfortable during the session, it should not disturb you to gently adjust your position in order to keep yourself as comfortable as possible.

Step 2.

Guide yourself through the elements of the Best Me Technique using whatever words feel most natural to you. The following example is merely for purposes of

illustration. In actual use, Best Me suggestions may be presented in any order and varied as often as necessary, much as you might vary the verses and choruses of a song. (You can make sure that you are including all the steps of the Best Me Technique by silently counting them off on your fingers as you go along.)

Belief systems. Picture yourself in a happy place, either real or imaginary, where you can drift off into a calm and peaceful nap. For the sake of illustration, we will use the example of lying on a blanket in the middle of a beautiful meadow, late on a warm spring morning.

Emotions. Let your entire being absorb the peacefulness which is all around you.

Sensations and physical perceptions. Feel the cool breeze upon your skin, and savour the freshness of the pure, country air. Listen to the twitter of the birds in the distance, and the sound of the water quietly splashing against the rocks in the brook, as you gently relax into the blanket and that warm, golden glow of the sunlight relaxes you completely from head to toe.

Thoughts and images. Sinking down and shutting down, and sinking down and shutting down. Sinking down and shutting down. Shutting down completely.

Motives. It's so calm, and so peaceful that all you want to do is keep drifting, and dreaming, and floating on, and on, and on, into your own personal paradise.

Expectations. And the deeper you go, the deeper you're able to go, and the deeper you go, the deeper you want to go, and the more enjoyable the experience becomes."

As you go through each step, believe it will happen, expect it to happen, and feel it happening. The exact number of repetitions is not as important as the degree to which you are able to believe in your suggestions, as well as merely believing them.

Step 3.

If you are inclined to doubt whether or not you have achieved self-hypnosis after a few minutes, you probably have. For many people, there is no such thing as a "hypnotized" feeling.

A private paradise is like a private room. When you enter a private space, it's not unusual to close the door to leave all worries and cares outside. You've already done this by closing your eyelids.

Of course, you can lock that door so that you can be safe and secure anytime you want. Now, after locking a door, it's natural to check it by tugging at the doorknob and finding it locked tight. So, when you're certain you've locked your eyelids shut, make sure by tugging at the doorknob and finding you've locked those eyelids shut, until you're ready to conclude your self-hypnosis session.

As soon as you're certain, you can stop trying, relax the eyelids, and allow that relaxation to flow through your body as you feel a sense of pride that you have just hypnotized yourself. You have given your body a suggestion, and your body has carried it out.

Step 4

Practice regularly. Just as people who practice meditation must incorporate it into their life style in order to be able to benefit from it, and just as a driver does not turn off the ignition until the destination has been reached, you also need to continue to use the Best Me Technique as often as needed to maintain your desired level of performance. However, once you have become sufficiently familiar with the elements of the Best Me Technique, you will be able to use them automatically and seamlessly in order to provide yourself with a self-hypnosis experience which is both enjoyable and effective.

Method 2 of 5: *Pre-Experiencing the Rewards of a Future Goal*

1. Choose the goal. This example illustrates the accomplishment of a specific goal: graduation, in order to provide the incentive to get there, reducing or eliminating the need for "will power."

You can increase the incentive value of the Best Me Technique still further by pre-experiencing other rewarding aspects of your goal, such as celebrating at a graduation party with friends and family, or relaxing on the deck of a cruise ship as you treat yourself to a much-deserved vacation after your goal has been achieved.

You may also want to pre-experience the rewards of sub-goals along the way, such as completing a unit of study, presenting a paper, or passing a major examination while overcoming the stress that goes with it, secure in the knowledge that you are on the way to a pre-determined and inevitable success.

The Best Me Technique can also be used to enhance performance in many other areas, such as singing, dance, athletics, creative writing, motivating yourself to work out, or starting your own business. It may also be a helpful part of a program to lose weight, stop smoking, or to rid yourself of other forms of addiction.

2. Take all the time you need in order to thoroughly pre-experience the attainment of your goal. Use whatever order and wording you prefer as long as you include all of the "Best Me" steps. Allow yourself to experience each step as strongly as possible, but don't just daydream. Hyperempiria is like riding a bicycle. It takes a while to get the hang of it, but after a bit of practice it feels very natural. You can generally tell how well you are doing in your BMT experience by how good it makes you feel.

(B) Picture yourself in the future, at the very moment you receive your diploma. Make it as real as you can, so that it feels as if you were really there.

(E) Feel the admiring looks of your friends and family upon you, and enjoy to the fullest your sense of pride and accomplishment as you dwell on the glow of your success.

(S) See it happen, hear it happen, and feel it happening, as you allow yourself to experience this thrill of achievement throughout every part of your body, from head to toe.

(T) Visualize this goal so clearly that it feels as if you were actually willing it into existence.

(M) Let yourself believe that you are headed toward a certain and inevitable success.

(E) And as a result, allow yourself to act, think, and feel as if it were impossible to fail.

Method 3 of 5: *Returning to a Previous Mood*

1. You can also think of a time in your past when your confidence and motivation were at a level where you want them to be right now.

2. Go through the steps of the Best Me Technique to allow yourself to experience this mood again. As before, you can generally tell how well you are doing in your BMT experience by how good it makes you feel.

(B) Picture yourself in the past, when you were feeling the mood you want to feel now, in the present.

(E) Let yourself feel the emotion you were experiencing then as strongly as you can, as you re-live those moments in your mind.

(S) See it happen, hear it happen, and feel it happening, as you allow yourself to experience this feeling state once more throughout every part of your body, from head to toe.

(T) Visualize this mood, and the events which produced it, so clearly that it feels as if you were actually willing them back into existence.

(M) Let yourself believe that you are headed toward a certain and inevitable success once again.

(E) And as a result, allow yourself to act, think, and feel as if it were impossible to fail.

Method 4 of 5: *Turning it Up Even Higher*

1. When you have created the mood you want, you can turn up the intensity by picturing a dial, and slowly moving the indicator up as you allow your confidence and motivation to increase along with it. While allowing yourself a reasonable amount of time for breaks, if you should feel your motivation slipping you can always pause for a moment to re-adjust the controls.
2. You can also use an image like this to slow down your sense of how fast time is passing when you have a break from your duties, and to speed it up when you have work to do, so that it feels like your tasks will be over quickly.

Method 5 of 5: *Preparing to End Your Hyperempiric Session*

1. Whenever you are ready, you can think to yourself that you will gradually emerge from hyperempiria as you silently count from one to five, telling yourself that by the time you get to five, you are going to be back in the normal, everyday frame of mind in which we spend most of our waking lives.
2. You can also give yourself a suggestion that each time you enter hyperempiria, you will be able to go in deeper and more rapidly, and derive even more benefits, from the experience, some of which you may already know and some of which you may not yet realize. (This will allow your unconscious to provide you with additional benefits which you may not yet be aware of.)
3. Conclude your hyperempiric session. Silently count from one to five, telling yourself that at the count of five you will be back wide awake and feeling wonderful, using words like this:

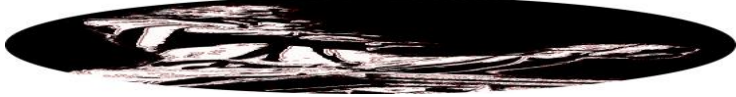
One. Beginning to return now, as your mind begins to return to its normal level of functioning.

Two. You will be smiling, happy, and confident as you prepare to resume your life's adventure.

Three. Coming back more and more now.

Four. Almost back.

Five. You can open your eyes now, feeling wonderful.

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Auto-hypnotic Experiences of Milton H. Erickson

Erickson grew up in Lowell, Wisconsin in a modest farming family, and intended to become a farmer like his father. He was a late developer, and was both dyslexic and color blind. He overcame his dyslexia, and had many other inspirations via a series of spontaneous autohypnotic "flashes of light" or "creative moments", as described in the paper *Autohypnotic Experiences of Milton H. Erickson*.

At age 17, he contracted polio, and was so severely paralysed that the doctors believed he would die. On the critical night where he was at his worst, he had another formative "autohypnotic experience".

E: As I lay in bed that night, I overheard the three doctors tell my parents in the other room that their boy would be dead in the morning. I felt intense anger that anyone should tell a mother her boy would be dead by morning. My mother then came in with as serene a face as can be. I asked her to arrange the dresser, push it up against the side of the bed at an angle. She did not understand why, she thought I was delirious. My speech was difficult. But at that angle by virtue of the mirror on the dresser I could see through the doorway, through the west window of the other room. I was damned if I would die without seeing one more sunset. If I had any skill in drawing, I could still sketch that sunset.

R: Your anger and wanting to see another sunset was a way you kept yourself alive through that critical day in spite of the doctors' predictions. But why do you call that an autohypnotic experience?

E: I saw that vast sunset covering the whole sky. But I know there was also a tree there outside the window, but I blocked it out.

R: You blocked it out? It was that selective perception that enables you to say you were in an altered state?

E: Yes, I did not do it consciously. I saw all the sunset, but I didn't see the fence and large boulder that were there. I blocked out everything except the sunset. After I saw the sunset, I lost consciousness for three days. When I finally awakened, I asked my father why they had taken out that fence, tree, and boulder. I did not realize I had blotted them out when I fixed my attention so intensely on the sunset. Then, as I recovered and became aware of my lack of abilities, I wondered how I

was going to earn a living. I had already published a paper in a national agricultural journal. "Why Young Folks Leave the Farm." I no longer had the strength to be a farmer, but maybe I could make it as a doctor.

Recovering, still almost entirely lame in bed, and unable to speak, he became strongly aware of the significance of non-verbal communication - body language, tone of voice and the way that these non-verbal expressions often directly contradicted the verbal ones.

I had polio, and I was totally paralyzed, and the inflammation was so great that I had a sensory paralysis too. I could move my eyes and my hearing was undisturbed. I got very lonesome lying in bed, unable to move anything except my eyeballs. I was quarantined on the farm with seven sisters, one brother, two parents, and a practical nurse. And how could I entertain myself? I started watching people and my environment. I soon learned that my sisters could say "no" when they meant "yes." And they could say "yes" and mean "no" at the same time. They could offer another sister an apple and hold it back. And I began studying nonverbal language and body language. I had a baby sister who had begun to learn to creep. I would have to learn to stand up and walk. And you can imagine the intensity with which I watched as my baby sister grew from creeping to learning how to stand up. ^[5]

He began to recall "body memories" of the muscular activity of his own body. By concentrating on these memories, he slowly began to regain control of parts of his body to the point where he was eventually again able to talk and use his arms. Still unable to walk, he decided to train his body further, by embarking - alone - on a thousand mile canoe trip with only a few dollars. After this grueling trip, he was able to walk with a cane. This experience may have contributed to Erickson's technique of using "ordeals" in a therapeutic context. (See below).

Erickson was an avid medical student, and was so curious about and engaged with psychiatry that he got a psychology degree while he was still studying medicine.

Much later, in his fifties he developed post-polio syndrome, characterized by pain and muscle weakness caused by the chronic over-use of partially paralyzed muscles. The condition left him even more severely paralysed, but having been through the experience once before, he now had a strategy for recovering some use of his muscles, which he employed again. After this second recovery, he was obliged to use a wheelchair, and suffered chronic pain, which he controlled with self-hypnosis:

It usually takes me an hour after I awaken to get all the pain out. It used to be easier when I was younger. I have more muscle and joint difficulties now...

Recently the only way I could get control over the pain was by sitting in bed, pulling a chair close, and pressing my larynx against the back of the chair. That was very uncomfortable: But it was discomfort I was deliberately creating.

Auto-hypnotic Experiences of Milton H. Erickson

(From: The collected papers of Milton H. Erickson, volume I; Irvington Publishers 1980; p. 128) By Milton H. Erickson, MD and Ernest L. Rossi, PhD

During the past four years between the ages of 70 to 74, the senior author recounted a number of personal factors and experiences that contributed to the development of his interest, attitudes, and approaches to autohypnosis, trance, and psychotherapy. Many of Erickson's earliest memories deal with the ways in which his experience was different from others because of his constitutional problems: He experienced an unusual form of color blindness, arrhythmia, tone deafness, and dyslexia long before such conditions were well recognized and diagnosed in the fairly primitive rural community in which he was reared. As a child in elementary school, for example, he could never understand why people did that yelling and screeching they called "singing". Although he was different in ways that neither he nor others could understand, he possessed an acutely probing intelligence that initiated him into a lifetime of inquiry about the limitations and relativity of human perception and behavior. When he visited his maternal grandmother for the first time at the age of four, for example, the little Erickson was struck by the incredulity in her voice as she said over and over to his mother, "It 's you Clara; it's rally, rally you?!" The grandmother had never traveled further than ten miles from her home and really did not have any conception of how people close to her could exist beyond that radius. When her daughter married and moved beyond it, she really never expected to see her again. Thus, by the age of four, Erickson was already struck, in however dim and wordless a manner, with the differences and limitations in people's perspectives.

Another experience with the limitations and rigidities in people's habitual frames of reference occurred somewhat before the age of ten, when Erickson doubted his grandfathers method of planting potatoes only during a certain phase of the moon and always with the "eyes" up. The young lad was hurt and saddened when his grandfather could not believe the facts when Erickson demonstrated that his own potato patch planted at the "wrong" phase of the moon with the "eyes" in all directions did just as well. From such early experiences Erickson feels he developed a distaste for rigidities. These experiences provided an orientation for some of his original approaches to psychotherapy wherein he used shock and surprise to break through the habitual limitations in patients' frames of reference to

effect a rapid therapeutic reorganization of their symptoms and life perspectives (Rossi, 1973). Depotentiating a subject's habitual mental sets and frames of references has been recently conceptualized as an important stage in initiating trance experience (Erickson, Rossi, and Rossi, 1976).

NIRVANA OR AUTOHYPNOSIS As A DISSOCIATION FROM ALL SENSE MODALITIES

(From: The collected papers of Milton H. Erickson, volume I; Irvington Publishers 1980; p. 129-130)

On one occasion Erickson was doing some experimental work with K on stopped vision (Erickson, 1967), wherein she experienced being in "the middle of nowhere." Erickson recalled the following:

E: I was in the backyard a year ago in the summertime. I was wondering what far-out experiences I'd like to have. Yes I puzzled over that, I noticed that I was sitting out in the middle of nowhere. I was an object in space.

K: There you have it: the middle of nowhere.

E: I was just an object in space. Of all the buildings I couldn't see an outline. I couldn't see the chair in which I was sitting; in fact, I couldn't feel it.

R: You spontaneously experienced that vision?

E: It was the most far-out thing I could do!

R: That was the most far-out thing you could do?

E: You can't get more far-out than that!

R: It just happened to you as you were wondering about what you could do?

E: Yes.

R: An unconscious responding?

E: And that was my unconscious' full response.

R: I see; you can't get more far-out than that.

E: What more far-out could happen?

K: You were just floating or just a nothingness?

E: I was just an object and all alone with me was an empty void. No buildings, earth, stars, sun.

K: What emotions did you experience? Did you ----- curiosity or fear or apprehension?

E: It was one of the most pleasing experiences. What is this? Tremendous comfort. I knew that I was doing something far-out. And I was really doing it! And what greater joy is there than doing what you want to do? Inside the stars, the planets, the beaches. I couldn't feel the weight. I couldn't feel the earth. No matter how much I pushed down my feet, I couldn't feel anything.

R: That sounds like a spontaneous experience of nirvana or samadhi where in Indian yogis say they experience "the void." You feel that is so?

E: Yes. The far-out experience of negating all reality-related stimuli.

R: That's what the yogis train themselves to do.

E: Yes, just negating the stimuli from the reality objects.

K: You found that pleasurable?

E: I always find when I can do something, it's pleasurable.

DISCUSSION

From his earliest memories and spontaneous initial experiences with altered states, Erickson developed a precocious attitude of wonderment about the relativity of human experience. His own constitutional problems forced an early recognition of individual differences in sensory-perceptual functioning and the surprising limitations in the worldview of most of the people around him. The motivation for his initial studies in hypnosis with Clark Hull in 1923 thus came from very personal sources and life experiences.

Erickson's earliest autohypnotic experience centered around a process of learning; it was a creative moment of insight when he finally saw the difference between a 3 and the letter m in a hallucinatory flash of blinding light. In this early experience we see the beginning of a pattern wherein altered states and new learning are usually associated. In this sense Erickson is an original in the history of hypnosis;

his earliest motivation came from personal sources having to do with problems of learning and altered modes of sensory-perceptual functioning rather than the traditional interest in psychopathology which was characteristic of earlier workers. From these earliest experiences came his understanding of autohypnosis or trance as an altered state in which important, internal sensory-perceptual or cognitive processes could so occupy consciousness that our ordinary, everyday reality (the generalized reality orientation) could be “blocked” out, eclipsed, or depotentiated.

In his earliest experiences with self-rehabilitation by recalling early sense memories to help him relearn how to use his muscles, we witness his gradual discovery of some of the basic principles of hypnosis. Recalling early sense memories gave rise to ideomotor and ideosensory processes that could be the basis for relearning functions lost through illness.

This is actually the origin of Erickson’s *utilization* approaches to inducing trance as well as evoking and maximizing behavioral potentials in the therapy of organic and psychological problems. When he says, “Slowly I learned that if I could think about walking and fatigue and relaxation, I could get [pain] relief” he was discovering for himself how relaxation and the fixation of attention on inner realities could replace maladaptive or painful aspects of the generalized reality orientation.

Erickson’s emphasis on real sense memories rather than imagination is reminiscent of Bernheim’s (1957) basic conception of suggestion as an enhancement of ideomotor and ideosensory processes whereby there is an “unconscious transformation of the thought into movement . . . sensation, or into a sensory image.” Bernheim gives illustrations of how such ideodynamic processes operate by evoking “memory-images” within the subjects, which are then reexperienced as the suggested hypnotic phenomenon.

This use of the patient’s repertory of memory images and experiential learnings is the basis of Erickson’s *utilization theory of hypnotic suggestion* (Erickson and Rossi, 1976). The utilization of the patient’s previous learnings in hypnotic responsiveness has been discussed by Weitzenhoffer (1953) and has been recently rediscovered experimentally (Johnson and Barber, 1976). Further research will be needed to determine the relative contributions made by utilizing the patient’s repertory of memories and learnings versus pure imagination (Sheehan, 1972) in hypnotic responsiveness. We expect that certain aspects of trance induction, deepening, and involvement may be a function of imagination, but specific ideodynamic responses may be more a function of whatever accumulated learnings and memories the patients can utilize to mediate the suggested phenomenon.

Erickson's accidental activation of what appears to have been a somnambulistic state during which he wrote his student editorials was another personal source of his understanding of trance. The amnesia that one usually has for somnambulistic activity thereafter became an important criterion for deep trance work and some forms of hypnotherapy (Erickson and Rossi, 1974). These personal somnambulistic experiences are also the basis on which he has trained others in what we may term the "naturalistic approach" to autohypnotic experience.

Erickson likes to emphasize that consciousness does not know how to do autohypnosis; consciousness can, only set the stage for it to happen. The major difficulty in learning autohypnosis is in the desire of the conscious mind to control the process. For autohypnotic states to develop, consciousness must first give up control and lose itself so the unconscious can become manifest. The paradox of autohypnosis is that we go into trance because we are interested in controlling or at least altering certain aspects of behavior that are usually autonomous or unconscious in their functioning. Yet, Erickson insists, the conscious mind cannot control the unconscious. The paradox is resolved by (1) preparing ourselves to experience trance by, for example, arranging a period in which we can be comfortable and undisturbed, then allowing the unconscious to lead us as it will. (2) Once the conscious mind recognizes an altered state has been achieved (by the presence of spontaneous alterations of sensory, perceptual, motor, or cognitive processes), however, it can begin to experiment with those alterations by enhancing and diminishing them, transforming them in some way, relocating them, etc. In this way the conscious mind is engaged in a new pattern of learning: how to recognize and tolerate altered modes of functioning and eventually even modify and control them. The extent to which practitioners of yoga and other spiritual traditions are able to modify and transform their inner experience provides us with illustrations of what is possible with sufficient sensitivity to our altered states and awareness of our physiological functions.

We can theoretically learn to accomplish with autohypnosis all those alterations that have been facilitated by the technology of biofeedback (Overlade, 1976). In this sense autohypnosis becomes a means of extending or broadening the range of human experience. It becomes a means of exploring and maximizing human potentialities. This exploration can be enhanced by an attitude of expectation and respect for the potentials of the unconscious and the new modes of functioning that can be learned. Consciousness can never be certain of what is going to be experienced, but it can learn to interact constructively with whatever altered mode of functioning the unconscious makes available.

A major difficulty in this new learning is fear, a natural fear that comes about whenever our Generalized Reality Orientation (Shor, 1959) is interrupted and restructured. Erickson developed his approaches through trial and error, and as we

have seen from his wife's comments, there may have been much tedious effort lost in blind alleys where the unconscious or, rather, the creative interaction between the conscious and unconscious, went astray. Much time and effort can be wasted and less resolute individuals may become discouraged. Because of this it is wise to have an experienced guide monitor one's autohypnotic work. This can take place within the traditional formats of psychotherapy, specialized workshops, or experimental programs where careful records are kept and guidance is available (Fromm, 1973, 1974).

Autohypnotic experiences of Milton H. Erickson.
www.ncbi.nlm.nih.gov/pubmed/331929

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Betty Erickson's Self Hypnosis Technique

As presented by [Michael Watson](#)

Note: The technique described in this article is attributed to Elizabeth (Mrs. Milton) Erickson. I have seen it presented with a number of variations. It appears here in the form that I have used it and taught it to hundreds of students and clients who have found it both easy to master and highly effective.

Some Basics Premises

This self hypnosis method is based on the following premises. While there are a number of counter-examples to these notions, they will be of value in understanding and utilizing this process.

- An "altered state" of consciousness occurs when you process information outside of your primary representational system.
- Hypnosis is a state of concentrated, focused attention.
- Going into hypnosis involves turning your attention away from external experience and directing it internally.
- You can trust your unconscious mind.
- Understanding by the conscious mind is not necessary for change.

Let's consider these ideas one at a time.

Representational Systems and Altered States

We process information (that is, we *think*) in pictures, sounds and feelings. In Neurolinguistic Programming, these sensory modalities are referred to as *representational systems*.

- **V - The Visual System** - The external things we see and the internal images that we create. This includes remembered images (*"What does the White House look like?"*), constructed images (*"What would it look like if it were painted with red and yellow stripes?"*), as well as "live" things we see about us.

- **A - *The Auditory System*** - The external things we hear, the internal sounds that we create. This includes remembered words or sounds (*"Think of the Star Spangled Banner"*), imagined words or sounds (*"Imagine the Star Spangled Banner played on accordions"*), "Self Talk", etc. as well as all of the "live" sounds around us.
- **K - *The Kinesthetic System*** - The things we feel. These can be actual physical sensations or imagined ones. *Can you imagine being on a beach and feeling sand between you toes ?*

Most of us have developed greater proficiency with one or the other of our representational systems though we each use all three of them. Since this is the case, an individual who "thinks" in images wouldn't experience an altered state of consciousness simply by visualizing. However, if that same individual were to experience a preponderance of feelings or sensations, this would be unusual - an alteration of their state of consciousness. When we talk about altered states, what we're really referring to is processing information in a different manner than usual.

Focused Attention

Stereotypical images of hypnotists holding watches or other fixation devices for clients to stare at are the result of this understanding about hypnosis. If you've ever had the experience of becoming so involved in television or a piece of music or a book, you've experienced this "naturally occurring hypnotic state".

"Going Inside"

The experience of hypnosis is typically an inwardly focused one in which we move away from the environment around us and turn our attention inward.

You can Trust your Unconscious Mind

Your unconscious mind is "chock full" of resources. In your lifetime of experience, it has learned a great deal and can apply that learning for you in hypnosis. Your conscious mind can only process so much information at one time. Your unconscious mind is not so limited. It can think holographically and is capable of finding better solutions for you than your conscious mind. This process is designed to take full advantage of the power and resourcefulness of your unconscious mind.

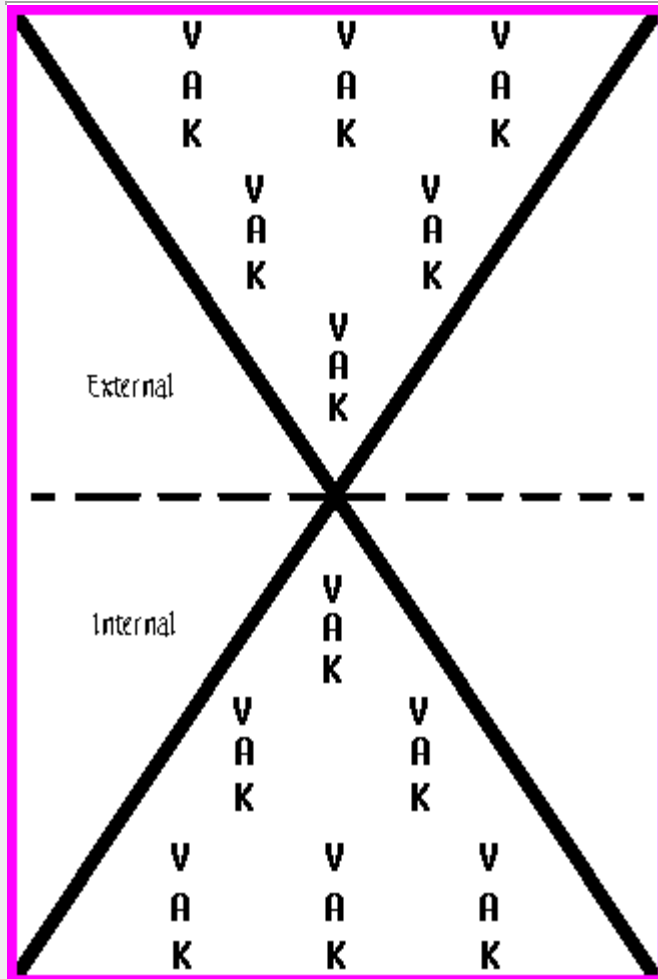
Understanding by the Conscious Mind is not Necessary for Change

In many self-hypnosis procedures, the participants enter a trance and then give themselves suggestions. It seems to me that if my conscious mind knew what to do about the issues that I'm using self-hypnosis for, then there wouldn't be a need for

hypnosis in the first place. In fact, it's often the case that our conscious mind gets in the way. It is the conscious mind that says "I can't ..." or "I don't know how to ..." or "I'm not smart enough ... ". Some people are surprised to hear this, but consider that if you hear your "self talk" then it isn't unconscious. The process described below is designed to keep the conscious mind occupied so that it won't interfere while your unconscious mind is doing the work.

The Self Hypnosis Technique

1. **Find a Comfortable Position** - Get a position that you will be able to maintain easily for the time you are going to be doing this process. It can be sitting or lying down, though sitting is recommended to prevent you from falling asleep. Get yourself centered, just looking in front of you and breathing slowly and easily. Let yourself relax.
2. **Time** - Determine the length of time that you intend to spend and make a statement to yourself about it such as *"I am going into self hypnosis for 20 minutes ... "* (or however long you want) You will be delighted to discover how well you "internal clock" can keep track of the time for you.
3. **Purpose** - Make a second statement to yourself about your purpose in going into self hypnosis. In this process, we allow the unconscious mind to work on the issue rather than giving suggestions throughout, so our purpose statement should reflect that fact. Here's how I say it: *"... for the purpose of allowing my unconscious mind to make the adjustments that are appropriate to assist me in _____."* Filling in the blank with what you want to achieve such as "developing more confidence in social situations." I know that the text is "wordy" but that's how I got it from John Grinder. The actual words aren't nearly as important as the fact your statement acknowledges that you are turning this process over to your unconscious mind.
4. **Exit State** - Make a final statement to yourself about the state that you want to be in when you complete the process. Typically in hypnosis, we have heard the idea that you should come back feeling "wide awake, alert and refreshed", but in the real world that may not be what you want. For example, if you are doing your self hypnosis before bedtime, you may prefer to come out of it "relaxed and ready for sleep". If you're doing it before some project you may want to come out "motivated and full of energy". Simply say to yourself, *"... and when I'm finished, I'm going to feel _____"*.
5. **The Process** - The diagram at the right can assist you with this. If your web browser doesn't support graphics, [Click here for a text-based version of the diagram.](#) Looking in front of you, notice three things (one at a time) that you



see. Go slowly, pausing for a moment on each. It is preferable that they be small things, such as a spot on the wall, a door knob, the corner of a picture frame, etc. Some people like to name the items as they look at them - "I see the hinge on the door frame". (If you don't know the name for the thing, try "I see that thing over there."). These three visual references are represented in the diagram by the 3 V's (Visual) in the top line.

Now turn your attention to your auditory channel and notice, one by one, three things that you hear. (*You will notice that this allows you to incorporate sounds that occur in the environment rather than being*

distracted by them. This is represented by the 3 A's (Auditory) on the diagram.

Next, attend to your feeling and notice three things sensations that you can feel. Again, go slowly from one to the next. It's useful to use sensations that normally are outside of your awareness, such as the weight of your eyeglasses, the feeling of your wrist watch, the texture of your shirt, etc. This is represented by the 3 K's (Kinesthetic) on the diagram.

Continue the process using two Visuals, then two auditories and then two kinesthetics.

In the same manner, continue (slowly) with one of each.

You have now completed the "external" portion of the process. Now it's time to begin the "internal" part.

Close your eyes.

Bring an image into your mind. Don't work too hard at this. You can

construct an image or simply take what comes. It may be a point of light, it may be a beautiful beach, or it could be a pizza pie. If something comes to you just use it. If nothing comes, feel free to "put something there". Name it as you did above. This is the first V on the "internal" side of the diagram. (I tend to see King Ludwig's castle in Bavaria ... don't ask me why.)

Pause and let a sound come into your awareness or generate one and name it. Although this is technically the internal part, if you should hear a sound outside or in the room with you, it's OK to use that. Remember that the idea is to incorporate things that you experience rather than being distracted by them. Typically, in the absence of environmental sounds, this is where I hear the sound of a Mariachi band. Again, don't ask. This is represented by the first A on the internal side of the diagram.

Next, become aware of a feeling and name it. It's preferable to do this internally - use your imagination. (I feel the warmth of the summer sun on my arms) However, as with the auditory, if you actually have a physical sensation that gets your attention, use that. This is the first K on the internal side of the diagram.

Repeat the process with two images, then two sounds, then two feelings.

Repeat the cycle once again using three images, three sounds, and three feelings.

6. **Completing the Process** - It is not unusual to "space out" or lose consciousness during the process. At first some people think that they've fallen asleep. But generally you will find yourself coming back automatically at the end of the allotted time. This is an indication that you weren't sleeping and that your unconscious mind was doing what you asked of it.

Note: Most people don't get all the way through the process. That's perfectly all right. If you should complete the process before the time has ended, just continue with 4 images, sounds, feelings, then 5 and so on. As for your goals, trust that your unconscious mind is working for you "in the background" while you're doing the process.

Regular Practice will Yield Better and Better Results.

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Self Hypnosis

“THE BETTY ERICKSON SPECIAL”

Transcript of a live teaching/demonstration by Doug O'Brien

Doug O'Brien: So, here's what we're going to do. Everybody turn facing this way. Find something, oh, I don't know, (laughter) something about eye level on which you can focus your eyes. Maybe not this. (Pointing at a "Hypnodisk" on a shelf at the front of the room.)

Speaker: Yeah, right here.

Speaker: It's even better if it spins.

Doug O'Brien: Yeah, I didn't bring the motor, I didn't bring the motor. But, anything that you want to, above eye level, you can focus your eyes upon. I'm going to come back here and face the same direction as y'all, so that...

Speaker: Y'all, you all.

Doug O'Brien: ...so I'll be seeing the same thing. OK, that's OK, you stand there. I'll be standing. So, feet flat on the floor, eyes up looking at one thing. It doesn't have to be that thing, but anything. Soft focus your eyes so you can take in the whole room. And, as I do this, you might notice the pacing that I use. I am now aware that I see the HypnoDisc. I am now aware that I see the television. I am now aware that I see the bookshelves. I am now aware that I see the white board. I am now aware that I hear my voice. I am now aware that I hear traffic sounds. I am now aware that I hear a hum of the water cooler. I am now aware that I hear other traffic sounds.

I am now aware that I feel my feet on the floor. I am now aware that I feel the temperature of the air. I'm now aware that I feel the clothing on my arms. I'm now aware that I feel my hands on my legs. I'm now aware that I see the light. I'm now aware that I see the shadows. I'm now aware that I see the light's reflection. I'm now aware that I hear a slight rattle around the water cooler. I'm now aware that I hear my voice. I'm now aware that I hear traffic sounds. I'm now aware that I feel my feet on the floor. I'm now aware that I feel my back against the back of the chair. I'm now aware that I feel the clothing on my legs.

I'm now aware that I see the picture. I'm now aware that I see the chair. I'm now aware that I hear car horns off in the distance. I'm now aware that I hear my voice. I'm now aware that I feel my breathing. I'm now aware that I feel the weight of my body being supported by the chair.

I'm now aware that I see the wall. I'm now aware that I hear my voice. I'm now aware that I feel my weight. And, if you're doing this for yourself, and your eyes haven't closed yet, you can just go back to the beginning and do four more sentence completions in each modality, being aware of even more things that you see, even more things that you hear, and even more things that you feel. And, keep cycling through until your eyes close. But, for now, if they haven't closed, just let them close.

And, in your mind's eye, take yourself to a body of water, find that place, that place that you find to be (sigh) just beautiful. A kind of place where you can just relax, let go, and be there...now.

And, take a moment, and notice, just notice all the beautiful things that are there that you can see, seeing there, through your own eyes, the quality of the light shimmering, perhaps, on the water. Notice the sky, if it's cloudy or clear. Notice the sounds that are there. Perhaps, there's waves, or there's water gurgling, or perhaps, there's just a general stillness. Notice the sounds of nature that surround you. Perhaps there's birds singing, or leaves rustling.

And, find a place where you can just stretch out and relax, maybe a hammock or a chair, or a beach blanket kind of spot where you can just stretch out and feel yourself relaxing there now. Just allow yourself to relax, knowing that as we proceed, your unconscious mind will go through your resources, your references, all the things that you've been learning, so that you can utilize them in positive and constructive ways, because you've learned a great deal, haven't you?

Sure, it's sometimes confusing at first, to learn new skills and new ways of thinking, but while you're there at this beautiful place, your unconscious mind can go through all your files, all your references, all your resources, and put them in order in a way that you can utilize them, this idea of multiple imbedded metaphors, stuff you've done before.

It's just one story after another, just like watching TV and being interrupted by a commercial, and then going back after those "other stories," you know – commercials - were given to you, with their punch lines. And, just come back and pick up the story from where you left off.

And, you know how to do that, and you know how to use language patterns. So, you can do these things. You're an excellent trance subject, and as you go deeper and deeper now, and just let yourself relax, your unconscious mind will cross-reference and make those associations in your unconscious mind, and all the way up through your conscious mind that you'll be able to utilize. You'll be able to get access to those skills.

And, it feels good. It feels good to know that you're learning new skills, new ways of thinking and responding to people, and noticing other than conscious communication. It feels good to know that you're on a path with a heart.

And, you love this stuff, and you love learning, and you love helping others. You love influencing people in positive ways, helping them get hold of resources that they might have even forgotten about. But, through goldmining, you've helped to retrieve and weave into dreams. And, you can take a minute or two of clock time and dream, a dream perhaps woven from the gold of your materials that you've found and remembered that you have.

And, you can take a minute or two of clock time because you know in a minute or two of clock time, you can dream a dream that would seem to take an hour or two, or a year or two, or a lifetime or two. It's all the time in the world, internally, in dream time. So, go ahead, go ahead, take a minute or two of clock time now, and dream, a dream of integration, right now...

(2 minute silence)

That's right. And now, knowing that all hypnosis really is self-hypnosis, and especially, this trance, the Betty Erickson Special, is self-hypnosis, you can discover, if you don't know, already, how you come out of trance.

So, take as much as you need to reorient back here to now, reorient back to this room and this place, and wake yourself up in the way that's most enjoyable and appropriate for you. That's right. Welcome back.

What I particularly love about the Betty Erickson Special, is that it seems very spiritual to me. I don't like to, necessarily, talk about this very often, but to me, it seems very spiritual. It seems like it's opening up to the world, and the idea that it's like Samadhi of the 'Be Here Now' thing, is meaningful to me. I like it a lot. It feels very expansive and opening.

I love doing it outside, instead of looking at a bookcase and saying, "I'm aware of the shadow on the wall," I can just be in the mountains, and go, "I'm aware of the mountains and the sky," and stuff, it's nice. Because I don't have to go far to go to a body of water in that particular case, but it's, nevertheless, very pleasant.

So, how was that for you? It's nice to be able to go there any time you want. Now, Erickson once said, and I think it's in the book, actually, there's a quote in your book, that patients become patients, you know, the category of person that we refer to as patient, because they're out of rapport with their own unconscious mind. This is very similar, in conjunction with Steven Gilligan's quote of, "Where rigidity was, let flexibility be. Where singularity was, let plurality be. Where a single voice was, let many voices be heard."

The Betty Erickson Special, with this expansive quality, you really do sort of open up, don't you, to all of who you can be and are. So, one of the things I think is really useful, is to do the Betty Erickson Special regularly, even if you don't have content in mind, even if you don't have a therapeutic suggestion that you want to offer to yourself in mind. Just doing it, I think, helps to create a greater sense of rapport and interconnection with you and your unconscious mind.

So, for me, I used to do this regularly. I don't so much any more, but I used to make it a rule, for a long time I did this, that I made it a rule that, you know, "No trance, no breakfast," and, "No trance, no dinner." So, I'd do it at least twice a day. And, it doesn't have to be long, it doesn't have to be an hour, or even as long as we just did it, but just doing it for as long as it takes to get me to the beach and then, hang out there for a bit and come back, you know? It's a really nice way to just sort of center and be here now, it's a great thing.

Self Hypnosis - The Betty Erickson Special - Ericksonian Info
www.ericksonian.info/BETTY.html

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Best of Both Worlds: How to Integrate Hypnosis and Biofeedback with Empathy and Hypnotic Assessment Procedures

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The importance of measuring hypnotic ability as an important first step in mind/body medicine is reviewed. Knowledge of a client's hypnotic ability and phenomenological experience of hypnosis is of critical value when determining the ideal integration of hypnosis and biofeedback for that person. Differences in empathic disposition appear to underlie why low hypnotizable persons prefer using biofeedback at the onset of psychotherapy, as well as why high hypnotizable persons are recommended to begin with hypnosis. Low hypnotizable persons appear to enjoy the biomedical validation of applied psychophysiology, whereas high hypnotizable persons can utilize their empathic gifts in hypnosis.

Introduction

One of the first questions that I have with every client that I see in mind/body medicine is, "What is the client's level of hypnotic ability and how does this person uniquely experience hypnosis?" I believe that it is essential to use hypnotic assessment methods in mind/body medicine even when I do not plan to use hypnosis clinically. I can predict the best methods of mind/body medicine to use with clients using knowledge of their hypnotic potential and their phenomenological experiences of hypnosis. I can also follow a time-honored procedure for integrating hypnosis and biofeedback using hypnotic assessment that prescribes biofeedback for those with low hypnotic ability (lows) and hypnosis for those with high hypnotic ability (highs; Wickramasekera I, 1988).

In this article I review the importance of hypnotic assessment in mind/body medicine. First, I discuss what hypnotic ability is and how it is measured. Second, how to integrate hypnotic assessment into treatment planning and method selection in mind/body medicine is discussed. Third, I close with some observations of the

empathic differences between people with low and high hypnotic ability that underlie their preferences for different types of clinical approaches in mind/body medicine.

Hypnotic Assessment

Since the days of Abbé Faria (1756–1819), scholars of hypnosis have noted that individuals vary in their ability to experience hypnotic phenomena (Faria, 1819/2004). Abbé Faria was one of the first scholars of hypnosis to ascribe these differences to the hypnotic ability of the person experiencing hypnosis, rather than the hypnotist (Forrest, 1999). Ernest Hilgard (1965) defined hypnotic ability as “the ability to become hypnotized, to have the experiences characteristic of the hypnotized person, and to exhibit the kinds of behaviors associated with it” (p. 67). We now know that hypnotic ability is a relatively stable (Piccione, Hilgard, & Zimbardo, 1989) and partly genetically determined trait (Morgan, 1973) with a roughly normal distribution (Hilgard, 1965).

Hypnotic ability is also moderately correlated with a personality characteristic called absorption (Glisky & Kihlstrom, 1993; Tellegen & Atkinson, 1974), which reflects a person’s tendency toward openness to selfaltering events. People high in absorption commonly report having highly focused experiences such as feeling like a character in a story when losing themselves in a good book. There are psychophysiological correlates of hypnotic ability in the autonomic (Harris, Porges, & Carpenter, 1994); immune (Gruzelier et al., 2002); and central nervous system (Graffin, Ray, & Lundy, 1995).

There are many benefits of measuring hypnotic ability clinically (Lynn & Shindler, 2002), including having the ability to gauge which types of suggestions may be appropriate for the client’s level of hypnotic potential. For example, with lows there is no use trying to use hypnosis as the sole anesthetic for surgery. Most hypnotic assessment instruments employ standardized procedures that measure a person’s ability to experience a variety of hypnotic phenomena such as hallucinations and dreams. Only a few instruments provide both a normative index of the person’s hypnotic ability and a thorough assessment of his or her unique experiences during hypnosis.

This is unfortunate, as a person’s experience of hypnosis is just as important clinically as his or her overall level of hypnotic ability. For instance, knowing that a person’s experience of hypnosis is attended with a great amount of joyful emotions compared with that of others is just as important as knowing whether the subject is a high or a medium hypnotizable person.

The Phenomenology of Consciousness Inventory— Hypnotic Assessment Procedure (PCI-HAP; Pekala, 1995; Pekala & Kumar, 2000) is an instrument that

provides extensive information about patients' experience of hypnosis and also their level of hypnotic ability. The PCI-HAP collects a person's phenomenological experiences during hypnosis and categorizes them in terms of one of the nine different trance typologies that have been identified by the authors' extensive history of consciousness research. The PCI-HAP examines a person's self-report questionnaire for evidence of his or her unique experiences during hypnosis, such as vivid imagery or the perception of an altered state of consciousness.

The PCI-HAP can also give an estimate of the person's trait level of hypnotic ability through a regression equation that was developed through research by the authors. Overall, the PCI-HAP provides one of the best assessments of the unique affective and cognitive features of a person's experiences during hypnosis using a brief and unobtrusive assessment procedure that is highly useful in clinical contexts (Pekala, 2002). More stringent hypnotic assessment can follow using the Stanford Hypnotic Susceptibility Scale: Form C (Weitzenhoffer & Hilgard, 1962).

Clinical Implications of Hypnotic Ability

Twenty-five years ago my father first began to develop a model that discusses the clinical implications of hypnotic ability in mind/body medicine; it has become known as the High Risk Model of Threat Perception (HRMTP; Wickramasekera I, 1979, 1998). The HRMTP postulates that highs and lows are at risk for developing mind/body illness due to a variety of their unique cognitive and affective features that can convert psychological stress into psychosomatic and psychophysiological difficulties such as chronic pain syndromes.

For example, the HRMTP postulates that lows frequently appear hyposensitive to psychosocial stress while exhibiting dysregulation in parasympathetic measures of the autonomic nervous system like cardiac vagal tone (Wickramasekera I, 1998, 999).

The HRMTP also contains a number of very simple and powerful clinical algorithms to follow. The most well known clinical prescription following from the HRMTP is that clinical work with lows should begin with biofeedback, whereas clinical work with highs should be based primarily upon hypnosis. Biofeedback is recommended as the treatment of choice for lows because of their tendency to possess a rigidly skeptical, critical, and analytic cognitive style (Wickramasekera I, 1998), which lends itself to the scientific and biomedical aura surrounding the methodology of psychophysiology.

Meanwhile, highs are recommended to be channeled immediately into psychotherapy utilizing hypnosis because biofeedback training "will simply slow down the rate of psychophysiological skill acquisition; instead, for those with good

hypnotic ability and motivation, verbal instructions and a comfortable chair is enough.” (Wickramasekera I, 1988, p. 92).

With those of medium ability, one can begin with biofeedback and hypnosis conjointly and discontinue biofeedback when it no longer appears necessary to produce clinical progress. There are also times when one may wish to use biofeedback with highs. I recommend employing psychophysiological monitoring during psychotherapy with *any patient* that is suspected of having issues of incongruence or self-deception. I recall the case of a school teacher with migraine headaches whose hand temperature would spontaneously drop 10 or more degrees anytime that she mentioned her students, despite her convincing initial insistence that her job was not stressful. In my own clinical work I have found the simple formula of using biofeedback with lows and hypnosis with highs to be very useful.

It is a great illustration of how powerful it can be to know a client’s level of hypnotic ability *before* beginning any treatment methods of mind/body medicine. However, I have often also wondered if there is a more subtle and powerful placebo factor underlying the different preferences that highs and lows have with regards to biofeedback and hypnosis.

Empathy and Placebo in Mind/Body Medicine

Recently, I have developed a theory that postulates that a person’s empathy is a critical component of the various cognitive and affective processes that facilitate a person’s experience of hypnosis (Wickramasekera II, 2001). I refer to this theory as the empathic involvement hypothesis. I hypothesize that persons who easily experience hypnosis are more likely to report an interpersonal style that is characterized by a high capacity for various types of empathic involvement with others.

Simply put, I believe that highs are generally more empathic than others. I have published some initial findings that demonstrate that empathy is moderately correlated with hypnotic ability ($r = .41, p < .001$); absorption ($r = .43, p < .001$); and is a significant predictor of hypnotic ability (Wickramasekera II & Szlyk, 2003). Highs may be better at empathizing with and *thinking with* (Barber, 2000) their hypnotist than lows.

I hypothesize that it is a person’s empathy that allows them to adopt the expectations, roles, perspectives, imagery, emotions, somatic symptoms, and body language that a hypnotist presents to them during hypnotic induction procedures and hypnotic suggestions.

I have frequently been struck with unique examples of highly empathic highs and exceedingly skeptical and close-minded lows over the past 15 years. I recall the

case of a man who was profoundly gifted with hypnosis and who also used to experience morning sickness for his pregnant wife so that she would not have to. I can also recall the case of a low hypnotizable man who seemed unflappable and skeptical of everything despite his sincere desire to make progress on his chronic pain.

He once told me at the beginning of therapy that he did not “believe in the mind/body relationship” and would not undertake any kind of “hocus-pocus” oriented treatment. Interestingly enough, this same patient later advanced from biofeedback into mindfulness meditation and self-hypnosis.

I believe that lows do better with biofeedback initially because they have more rigid boundaries and are less comfortable with empathy in interpersonal contexts like psychotherapy. My research has been consistent with this idea in the sense that low hypnotic ability is generally attended by low trait empathy (Wickramasekera II & Szlyk, 2003). Lows prefer biofeedback because they lack the comfort level with empathy that psychotherapy and hypnosis requires. I believe that lows prefer biofeedback because they initially prefer *machine empathy*, rather than *human empathy* in the clinical setting. Applied psychophysiology appears to offer lows some objective psychophysiological evidence that validates their suffering.

I can recall a number of patients who have excitedly exclaimed statements like “That machine doesn’t lie! I told everybody my problems were real!” during psychophysiological stress profiling. Lows initially empathize and develop rapport with the biofeedback equipment and secondarily with the equipment’s operator (the clinician). In this way it is possible to reach lows by providing the client with *biomedical validation* and *machine empathy* as an empathic bridge into psychotherapy and hypnosis. I have met with many lows that previously reported failing at hypnosis with another clinician and later did well with biofeedback. It is even possible to modestly increase lows’ hypnotic ability just through providing this type of machine empathy with simple biofeedback training (London, Cooper, & Engstrom, 1974; Wickramasekera I, 1973).

The truth is that the clinical efficacy of biofeedback is not strongly related to the physiological changes that occur during treatment and that powerful placebo mechanisms may actually account for its efficacy (Wickramasekera I, 1999). Empathy has often been cited as one of the more important nonspecific or placebo factors underlying the efficacy of psychotherapy (Horvath & Luborsky, 1993). I hypothesize that the special empathic relationship we build with patients in biofeedback (Taub & School, 1978) is a significant contributor to its efficacy.

Biofeedback simply allows us access inside the client's rigid boundaries so that we can establish a good working alliance (Horvath & Luborsky, 1993) to help the person using principles of mind/body medicine.

Best of Both Worlds

In summary, you can get the best of both worlds when you use hypnotic assessment methods to integrate biofeedback and hypnosis in mind/body medicine. Biofeedback is best suited to the needs of people with low hypnotic ability because of their tendency to feel biomedical validation and machine empathy from applied psychophysiology. Hypnosis is recommended for those with high hypnotic ability because they can make more rapid progress using their highly attuned empathic gifts in psychotherapy that integrates hypnosis. It may be that empathy is a common nonspecific placebo factor that underlies the efficacy of biofeedback, hypnosis, and psychotherapy.

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Clinical Hypnosis, Biofeedback, and Neurofeedback

Ian E. Wickramasekera II

Best of Both Worlds: How to Integrate Hypnosis and ...

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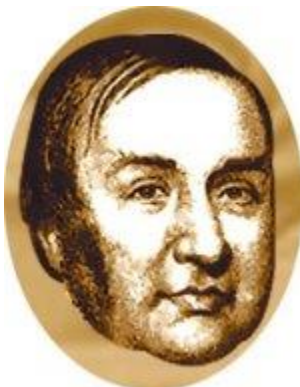
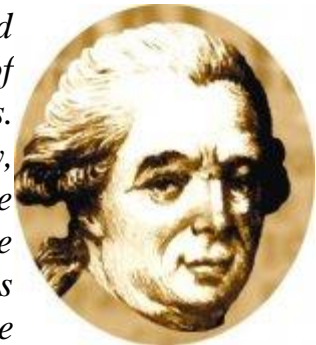


Amazing Mind Power and Hypnosis

Little History

Franz Anton Mesmer, a German physician and astrologist

*Father of the word “mesmerized,” and sometimes considered the father of hypnosis, Mesmer “discovered” what he called animal magnetism, alleging he could summon a healing tide of yet-to-be-discovered bodily fluid controlled by the cosmos. This magnetism, he thought could be accumulated in the body, and passed in to others. Mesmer therefore thought he had the power to cure people. The intricate ritual involved in the process, which came to be known as mesmerism, was eventually investigated in Paris. The nine commissioners, one of whom was Benjamin Franklin, concluded that there was no fluid and any benefits of Mesmer's treatments were imaginary. The commission conducted a series of experiments aimed, not at determining whether Mesmer's treatment worked, but whether he had discovered a new physical fluid. The commission concluded that there was no evidence for such a fluid. Whatever benefit the treatment produced in his patients was attributed to “imagination”. **Abbe Faria an Indo-Portuguese monk in Paris contemporary of Mesmer emphasized that “nothing comes from the magnetizer; everything comes from the subject and takes place in his imagination i.e., autosuggestion generated from within the mind”.***



James Braid, a Scottish physician and surgeon

Braid coined the term hypnosis (from the Greek, Hypnos, god of sleep), originally believing that the 'sleep' resulted from fatigue of the eyes. He also investigated and developed mind trance- inducing techniques “hypnosis” which he correctly reckoned could be used as anesthetic for surgeries instead of anesthetic drugs. As he continued with his experiments however he found he achieved trance states by suggestions


alone. By 1847 he discovered that all the major phenomena of hypnotism such as catalepsy, anaesthesia and amnesia, could be induced without sleep. Realising his choice of the term hypnosis had been a mistake; he tried to rename it to monoideism. It was too late. By then terms of "Hypnosis" and "Hypnotism" had already become widely adopted as part of all the major European languages. Braid was the first person to use "hypnotism" in its modern sense, referring to a "psycho-physiological" theory rather than the "occult" theories of the magnetists. It was due to the researches of Braid that hypnosis was placed on a scientific basis, and his coining and application of the terms hypnotism and hypnosis. He said: **"I consider the hypnotic mode of treating certain disorders is a most important ascertained fact, and a real solid addition to practical therapeutics, for there is a variety of cases in which it is really most successful, and to which it is most particularly adapted; and those are the very cases in which ordinary medical means are least successful, or altogether unavailing."**

The new life for hypnosis began at the end of World War One when physicians like English psychologist **William McDougall (1871-1944)** began to treat soldiers suffering from 'shell shock' using hypnosis. The work of McDougall and others brought hypnosis to the attention of scientists like **Clark Hull (1884-1952)** who wrote in 1933 the classic book **'Hypnosis and Suggestibility'**. As a professor at the University of Wisconsin and later at Yale University he was able to conduct experiments which were meticulous in the use of controls, standards and statistical testing. This book, even today is the gold standard for scientific methods as applied to hypnotic phenomena.

In 1955 and 1958 respectively both the British and American Medical Associations endorsed the use of hypnosis and resolved that training in hypnosis might appropriately be given in medical schools; and, in 1956 the late Pope Pius XII approved the use of hypnosis.

What a turn of events!!

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A NEW APPROACH TO THE GENESIS OF HYPNOSIS: A GIFT OF LOVE AND SECURITY

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Hypnotic phenomena have been harvested by human beings for millennia and utilized for curative and other purposes for the benefit of the human race. It is proposed that hypnosis as a spiritual entity, emanating from within the self, reaching genesis in utero and manifesting itself thereafter throughout the human life, is an extremely powerful force, promoting both positive and negative achievements. An abridged review of the literature on the essence of hypnosis is offered, including consideration of some of the limitations imposed by the experimental approach to the investigation of hypnosis. This is followed by a discussion of the principles underlying the core concepts of the proposed theory, with reference to historical observations and real life experiences in the form of case studies. The authors conclude that hypnosis, as a naturally occurring phenomenon, can provide all the capacities to help human beings in their endeavour to create and maintain happiness in the universe.

The article commences with a personal experience of the first author and two case notes to set the context for the following analysis.

• **Personal Experience of Spontaneous Trance and Self-hypnosis (E.H.)**

My experience with hypnotic phenomena goes back to 1942. When undergoing training for an intelligence officer service, I was instructed how to use self-hypnosis and thus defend myself from torture. I was told that with hypnosis one can control experiences including pain, fear, despair, extortions, brainwashing and bleeding. All of this sounded very romantic, until I found myself a prisoner of the German Nazi regime in Mantelupich prison of Krakow, where I was an inmate in 1943.

I was brought in to the “room of torture” for interrogation, where a close friend of mine, a very brave senior member of the underground 26 *Hlywa and Dolan* anti-Nazi organisation (OUN), stood naked in the room, and a barking dog was clawing and tearing his skin. To me, he looked and behaved like a sculpted statue (not a

living person), without *moving, crying and no sign of bleeding*. He used self-hypnosis to eliminate pain, fear and bleeding, a skill which some of the intelligence officers learned during the training.

Brutalities and hardship of the Nazi prisons and camps produced many examples of the inmates “defending” themselves with *spontaneous trance*.

• **Professional Encounters of Spontaneous Trance and Self-Hypnosis Case Study 1 (an account by the first author):** After World War II, a professor of anthropological psychology, Victor Petriv at the UFU in Munich, continued to stimulate my interest in the hypnotic phenomena.

However, my first *professional* encounter with the effects of spontaneous trance occurred in the mid-1950s, here in Australia. At 12 noon on one Saturday, a GP asked me to see “a very upset bunch of new Australians.” Three middle-aged women and one man who was very upset and crying, and another young woman, with a *joyful* expression who could speak English, answered that everything is “OK; nobody died, nobody injured or hurt, nobody ill—I am quite happy.”

The upset man identified himself as the father of the young woman, and on questioning him I found out that his daughter, being in love and enjoying a long courtship with the groom to be, “*only hours before going to church, suddenly became insane and refuses to wed him—she is out of her mind, she is mad.*” He also told me that the natural mother of the “bride to be” left the family for another man, which created extreme sadness and embarrassment to him and his daughter.

When paying closer attention to the young woman who refused to wed her lifelong sweetheart, I noticed that *in that situation, her pleasing happy facial expression was not appropriate and her eye movements were too static.*

When I asked her whether she was in love with the groom to be she vehemently repeated that she loved him very much. The question put to her as to why she would not marry the man she loved was dismissed by her as something very irrelevant (trance logic). I realised that I was dealing with a person who was carrying out a post-hypnotic suggestion.

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Without describing here the hypnoanalytical process used, I discovered that this young lady was carrying out a post-hypnotic suggestion unwittingly acquired from her fortune teller. She was “extremely hurt” by her mother “dumping her and her father”; she was terrified by the prospect of her marriage collapsing in the way that her “family nest collapsed” and she found (for good fees) a “sympathetic listener

and adviser” in a fortune teller. The fortune teller assured her that she would “*not marry* this man she loves,” and hence her strange behaviour.

Case Study 2 (an account by the second author): A young woman referred to me entered my consulting room looking pale, emaciated, uttering a few words of greeting and handed me her GP’s referral letter, which requested assistance for the patient to receive some “coping mechanisms for her condition of A.N. [anorexia nervosa].” During the initial few sessions the patient hardly spoke a word and felt much more comfortable quietly retreating into protracted hypnotic rest (Hlywa, 2008). I soon realised that this patient was in a dissociative and spontaneous trance state.

An acute and sensitive approach to establishing the psychotherapeutic relationship made me remain cautious, thus not asking any questions, but rather allowing the patient to feel relaxed and comfortable. I quickly realised that she had experienced a lifelong history of invasive medical interventions which later, during spontaneous revivification, she recalled as intrusive.

After several initial sessions of protracted hypnotic rest, the patient was able to establish a trusting therapeutic relationship. Subsequently, further sessions of similar protracted hypnotic rest integrated into the psychotherapy enabled her to abreact past traumas of violent rape both at 15 years of age and then 22 years, six months prior to entering therapy.

She was able to resolve her traumas, resume a healthy eating pattern and integrate the traumatic experiences into her personal matrix, thus resuming a much more healthy and integrated pattern of functioning in her life.

The essence of hypnosis must have amazed anyone who has experienced or used this powerful and wonderful phenomenon. In our case, it is the personal experience and constant professional use of hypnosis that has provided us with a fascination for the topic for several decades. For a long time, we have looked for a hypothesis, or some theory, that would throw sufficient light on 28 *Hlywa and Dolan* the genesis and the nature of the topic. There are many theories of hypnosis in the literature; however, to our knowledge there is no known theory which embraces and integrates the essence of hypnosis. Woody and Sadler (2008) emphasise the importance of hypnosis as lying at the “crossroads of some of the most challenging problems in comprehending the nature of the mind” (p. 105) and highlight the need for the development of “stronger theory” to fully understand the essence of hypnosis. They conclude that: “Understanding hypnosis involves tough issues such as, how does volition work, and what is the nature of awareness? It also touches on philosophical problems such as, how does one know what is real, and what is free will?” (p. 105).

Barabasz and Barabasz (2008) support Spiegel in their call for the recognition of “‘multi-level’ explanations in understanding human mind/brain/body phenomenon” (Spiegel, 2005, p. 32, in Barabasz & Barabasz, 2008, p. 359). In addition to the author’s recommended constellation of mind/brain/body, we add the *spirit*. The spirit, being homogenous, intangible and immutable, is recognisable only by its power, influence and action, thereby eluding the constraints of laboratory researchers.

Many researchers and theorists have called for a multi-level understanding of hypnosis, which unfortunately has not yet occurred. We therefore feel bound to share our hypotheses with the practitioners of hypnosis. We have tried to establish some answers from existing theories, and believe that most of them explain some of the phenomena. However, so far none point to (a) *the emanation*, (b) *the development of hypnosis* and (c) *the fading of hypnosis as it naturally occurs*.

In the current article we present our theory of emanation as the essence of hypnosis and the axle of psychotherapy. We propose that:

- The process of spontaneous auto-hypnosis occurs much more universally than is appreciated in everyday life.
- The hypnotic experience in human beings has its genesis in the prenatal developmental state. The quality of a human being’s capacity for experiencing trance depends on the security provided by a mother’s *love* and her presence during the individual’s early infancy.
- Hypnosis (like intelligence or will) reveals its presence through its deeds, and is homogenous, immutable and thus spiritual.

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Abridged Review of Recent Research on the Essence of Hypnosis

In their review of the research, Barnier and Nash (2008, p. 2) note that “hypnosis has been considered not only difficult to study, but *not quite scientific*.” They refer to several researchers in their efforts to clarify the nature of hypnosis, including Kihlstrom (1992, in Barnier & Nash, 2008) who suggests that “hypnosis has matured as both a fascinating topic for scientific research and an effective technique for clinical application” (p. 1). They also refer to Clark Hull, who commented that investigators of hypnosis must have “the courage to brave the semi-superstitious fears of the general public and the uneasy suspicions of their ‘orthodox scientific brethren’” (Hammer, 1961, p. 9, in Barnier & Nash, 2008, p. 2).

Barnier and Nash (2008, p. 3) further note that “hypnosis *is* challenging because, at its heart, hypnosis is a *private* experience,” thus escaping rigorous scientific control and opening itself to multiple considerations, manipulations and

suggestions. They also state, however, that “the most important and interesting aspect of hypnosis ... is the individual’s private experience of hypnotic suggestions.” These authors declare that “the aim of [their] handbook is to cover the whole terrain of hypnosis in one integrated text” (p. 6). This is, if we may remark, extremely welcome, especially if it satisfies an intention expressed in the following sentence: “We believe that the study of hypnosis is worthwhile *only to the extent it reveals something truly interesting about human nature*” (p. 10).

In appreciating the above statements, we arrive at the essence of the problem, which Barnier and Nash (2008) address within the framework of *hypnosis as a phenomenon versus scientific constraining*. The crux of the researcher’s difficulty with this framework is that the process of *constraining* is imposed by research conditions which are in themselves defined in order to facilitate proper scientific investigations and research.

As such, we are convinced that all researchers are very much conscious of the warnings so eloquently expressed by Laurence, Beaulieu-Prévost, and du Chéné (2008, p. 225), who point out a constant danger that “experimentation is most often *theoretically* driven” (p. 226). These authors quote the important and profound statement of Abbe de Faria (1819, in Laurence et al., 2008, p. 225), “*one must seek the truth where it is, not where one would like it to be*”; and the question as to whether it is “not paradoxical to say that *we influence our own actions and that we are not aware of our own influence?*” (Faria, p. 45, in Laurence et al., 2008, p. 228). We will address the influence of this important issue in our theory of the emanation of hypnosis later in this article.

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Limitations Imposed by the Experimental Approach to the Investigation of Hypnosis

Barnier and Nash (2008) refer to several researchers including Tellegen who suggests that hypnosis involves the person’s capacity to “represent suggested events and states imaginatively and enactively in such a manner that they are experienced as real” (Tellegen, 1979/1980, p. 220, in Barnier & Nash, 2008, p. 6).

This valid statement about only one of the phenomena of hypnosis carries with it the crux of the investigation of hypnosis. But there are, as all researchers may be aware, many other implications that interfere with the investigative process, thus stripping the natural phenomenon of hypnosis from its *pristine state*.

Furthermore, Barnier and Nash (2008, p. 6), in accordance with the definitions they endorse, differentiate the “*administration*” of the hypnotic induction procedure from the “*state*” of hypnosis, thus, in our opinion, excluding the *spontaneous—the naturally occurring and age-old utilisation of the curative*

facilitation of the phenomena of hypnosis. These authors then proceed to conclude their discussion on defining hypnosis by recognising the experiential dimension of hypnosis and summarising that “*hypnosis is not just what we, as researchers and clinicians, do to people. It is also much more importantly, what people experience*” (Barnier & Nash, 2008, p. 12).

We suggest that by using the *phenomenological* approach in trying to obtain deeper insight into the phenomenon of hypnosis as it naturally occurs, one should be prepared to remain open to forthcoming revelations such as: (a) do hypnotic phenomena exist without being *formally* or otherwise induced by another person (a “hypnotist”)? (b) what constitutes induction? (c) is or are there a criterion/criteria—necessary ingredient/s—that facilitate/s hypnotic trance? (d) assuming that all criteria of induction have been fulfilled, are there noticeable chances that a person fails to enter hypnotic state, and, if so, what and why? (e) when one considers that hypnotic phenomena have existed and have fulfilled a positive and/or a negative role in human experience/behaviour for millennia, is it reasonable to assume that the human capacity for hypnosis is innate?

Most of the above and many more questions have been tackled and answered by the research scholars in properly controlled *experimental* situations, which inevitably carry with them a profoundly unavoidable and powerful influence. We believe further that any and all *formally induced* hypnotic trance, ipso facto, will bear an influence on a subject in a form of hypnotic suggestion. This, depending on multiple factors, will taint the pure—the *A New Approach to the Emanation of Hypnosis* 31 *virgin phenomenon*—resulting in the advancement of a whole pleonastic of hypotheses and theories.

Kihlstrom (2008) offers the following definition of hypnosis that enables and justifies scientific procedures, stating that:

Hypnosis is a process in which one person designated the hypnotist, offers suggestions to another person designated the subject, for imaginative experiences entailing alterations in perception, memory and action. In the classic case these experiences are associated with a degree of subjective conviction bordering on delusion, and an experienced involuntariness bordering on compulsion. As such, the phenomena of hypnosis reflect alterations in consciousness that take place in the context of a social interaction. (p. 21) McConkey (2008) notes that for several prominent researchers and psychologists such as White, Hammer and Sutcliffe, an understanding of hypnosis involves an understanding of: the *relationship* between the *hypnotist* and the *subject*; the subject’s interpretation of the hypnotist’s communications in that situation; the abilities, expectancies and strivings of the hypnotised person that influenced their response to those communications; and

perhaps, most importantly, the mechanism by which “mere words” lead to convincing alterations in experience (p. 54).

The statements of Kihlstrom, of McConkey, and of many others, are universally appreciated and thoroughly accepted by the scientific community.

Such hypnosis is being used by the therapeutic profession universally but, being constrained by the definition (where “*hypnotist*” and the “*subject*” are the core of the definition), it does not contain a provision for a *spontaneous auto-hypnosis*, which, as general and some clinical observations suggest, is a phenomenon much more universal and popular than normally appreciated.

Decades-long interest in hypnosis prompted us to search for the genesis and nature of hypnotic phenomena without neglecting the theories, hypotheses and deliberations which have greatly enriched our acquaintance with the subject matter. We have tried to peruse many hypotheses and theories, and much research on the topic, and admire the tenacity of the researchers while understanding the magnitude of their task. We must admit, however, that Wolberg’s statement on the scientific knowledge of the essence of hypnosis, perhaps with very slight variation, is as valid today as at the time he wrote the words:

We are no more certain about where hypnosis fits in the electronics or chemistry or neurophysiology of brain function, than we are about consciousness or sleep. We are no further advanced in divining hypnotic psychology or psychodynamics or 32 Hlywa and Dolan sociology than we are in fathoming non-hypnotic cognitive affective and behavioral processes. (Wolberg, 1965, p. 259) Our *additional concern with researchers in the field* is a limitation of hypnosis to the one “induced by the operator”—thus excluding the spontaneous, the naturally occurring hypnosis in human beings. The amount of naturally, spontaneous, pristine occurring hypnosis exceeds the process of formally induced hypnosis by many fold, especially in children when they face critical, startled and emotionally intense situations.

Nash (2008, p. 487) states that “hypnotisability” is unique to every person and depends on the individual’s capacity. He describes a “pre-hypnosis interview” that provides (a) patients with some expectations and (b) the therapist’s knowledge of the patient’s expectations. He describes “open-ended questions” relating to the attitudes, fears, unrealistic expectations, passiveness or control, abreaction and religious values in hypnosis. In our opinion, if such information is not directly asked by the patient, such “questioning” should be omitted and the therapist would be more effective if they concentrated on establishing the psychotherapeutic relationship.

Nash (2008) concedes that “since imparting information to a subject is *de facto* delivering a suggestion, one must be careful not to ‘overdo’ the disabusing process” (p. 489). However, it is important to consider the fact that any and all imparting of information could be adopted by a patient as a posthypnotic suggestion and be acted on accordingly. Furthermore, this imparting of information may not always suit every patient, and may easily destroy the patient’s expectation and enthusiasm, as well as the psychotherapeutic relationship, thus causing the retardation or cessation of the therapeutic process.

We strongly believe that in experimental conditions any such information or structuring would impregnate a subject with foreign ideas and eliminate the pristine “*authentic self*,” thus creating an artefact.

Emanation as the Essence of Hypnosis and the Axle of Psychotherapy

Our proposed theory of emanation embraces the essence of hypnosis and *forms the axle of psychotherapeutic process*. We propose that all hypnosis *emanates* from deep within the person and, as such, is self-hypnosis. We embrace the view that one cannot impose anything onto another human being.

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Historical and Other Observations in Support of our Emanation Theory of Hypnosis

The subject of the phenomenon of emanation is found in the early Vedas and in the Bible, in the writings of Plato, Plotinus, and the philosophy of Socrates but is almost completely absent in modern science of psychology and psychotherapy.

We align ourselves with prominent existential analysts including Paul Tillich (1954, 1962) who says: The other person cannot be controlled like a natural object. Every human being is an absolute limit, an unpierceable wall of resistance against any attempts to make him into an object. He who breaks this resistance by external force destroys his own humanity; he never can become a mature person. (Tillich, 1960, in Watkins & Barabasz, 2008, p. 310)

We further align our emanation theory with prominent psychotherapists such as Milton Erickson (1967) and Carl Rogers (1951, 1961) who reflect the view that a positive psychotherapeutic process is only being promulgated when the therapist creates a milieu where the patient reaches deep within themselves for their own “*authenticity*” (Hlywa, 2004, pp. 23, 181–182) and achieves the power to be “loyal to self ” (Hlywa, 2004, pp. 17, 163, 184). Human beings innately possess their values through which subjective experience is filtered, created, interpreted and reacted upon. This we call *loyalty to oneself*.

Gunnison (2004, p. v) combines the therapies of Rogers and Erickson in his model of “hypno–counselling,” where he suggests that the client is invariably at the *core* of the counselling process and the foundation of what occurs during subsequent sessions. He defines “hypno-counselling” as based on “(1) the facilitative and therapeutic climate and the growth principle of Rogers (1985) and (2) the hypno–suggestive language and utilisation approach of Erickson” (Gunnison, 1990B, in Gunnison, 2004, p. 6).

Erickson described the utilisation approach as “*patient-centred* and highly dependent on the momentary needs of the individual. [Such an approach] focuses on the person, utilising and activating unconscious resources and learning that already existed *within* rather than being imposed from *without*” (Erickson & Rossi, 1979, p. 14, in Gunnison, 2004, p. 4).

Rogers (1977, p. 185, in Gunnison, 2004, p. 7) noted that “there is one best school of therapy. It is the school of therapy you develop for yourself, based on a continuing critical examination of the effects of your way of being in the relationship.” Rogers (1980, p. 115, in Gunnison, 2004, p. 8) also noted 34 *Hlywa and Dolan* that “individuals have within themselves vast resources for self-understanding and for altering their *self-concepts, basic attitudes and self-directed behaviour*; these resources can be tapped if a *definable climate of facilitative psychological attitudes* can be provided.”

According to Rogers this therapeutic *climate* is characterised by (a) positive regard towards the patient, (b) empathy, (c) genuineness (congruence) and (d) specificity of expression; similarly referred to as “resonance” by Watkins and Barabasz (2008, p. 308). Such a therapeutic *climate* could be achieved, in the clinical process, during protracted therapeutic interaction on the conscious level; however, the hypnotic relationship creates such a climate within a relatively short time.

The principles of emanation theory are extended to the therapist, who can personalise their own approach and style. Gunnison (2004) supported Rogers and Erickson’s encouragement to practical psychotherapists to develop their own theory of personality and a mode of treatment suitable for individual patients rather than trying to imitate other practitioners. Gunnison noted further that:

As practitioners this requires *interacting* with our clients by encouraging them to become *their own authorities*, their own experts. Implicit in this may be found a revolutionary shift in direction of our values regarding our clients’ trust, understanding, respect, confidence and belief in them and who is in power and control. (p. 4) The *interpersonal relationship* is the *fundamental* variable in the healing process (Gunnison, 2004). Without a positive–therapeutic interpersonal

relationship, any psychotherapeutic process lacks a firm foundation (Hlywa, 1977, 1998).

Students of the psychotherapeutic process (albeit with reluctance because they want to contribute, to gear, to control and to be in charge of the process) are unwilling to admit that the human factor of *being responsible for ourselves is the dominant ingredient inevitable in a healthy positive therapeutic process*.

Along with other researchers of the psychotherapeutic process, John Watkins described the value of the phenomenon of emanation by an example when he psychoanalytically treated a patient suffering from depression. The patient understood the interpretation of his dreams by the analyst, but failed to recover from depression “until several weeks later ... he [the patient] stood, wild-eyed and with a horror-struck expression, shouting, ‘I really *do* hate my father’” (Watkins & Barabasz, 2008, p. 6), thus demonstrating the power of insight, which can only emanate from the person.

We have regard for, and use, the phenomenological methods advanced by Hryhorij Skovoroda (1972), Edmund Husserl (1962) and Martin Heidegger *A New Approach to the Emanation of Hypnosis* 35 (1996) to explicate (i.e., to unfold) the core of this state. We also take into consideration the view that, to a degree, all people have a capacity to enter into hypnosis (or a trance state), and believe that such a capacity is (a) *genetic*, and/or (b) acquired universally by *a process* formed in the earliest human experience. We believe that such a state occurs spontaneously without formal induction by a hypnotist.

Some enthusiastic novices who do not appreciate the nature of hypnosis, presuming that with hypnosis they can “*control*” *another human being*, may become bitterly disillusioned when a patient not only ignores a suggestion that clashes with their personal principles, but the positive psychotherapeutic relationship ceases—thus hurting themselves and the patient.

Core Concepts of the Theory of the Emanation of Hypnosis

• *Spontaneous/auto-hypnosis*

In our clinical experience, subjects treat the question of the *origin of response* as something impertinent, irrelevant or even illogical. Somnambulists treat the question of response as something emanating from them, and mere questioning about the origin of response as offensive and lacking in decorum.

We do not pretend this to be of any scientific value, but our experiences with bilingual patients indicates that while undergoing age regression to the time when they did not have a knowledge of English, yet communicating and answering questions in English, the patients dismiss the paradox as something not worthy of

their consideration when confronted with this inconsistency. For example, a patient of German origin did not know English until the age of 24. In therapy, the patient regressed to the age of 11, where, according to information, there was no knowledge of English. However, at the time of the regression in therapy, the patient answered in English and, when confronted with this inconsistency, dismissed this as something irrelevant. This means that deeply hypnotised people act in interaction with reality, believing that their decision and behaviour emanate from themselves internally (not from external sources).

The same applies to positive and/or negative hallucinations. The question of the origin of their behaviour and experience simply does not exist for patients and they treat it as something impertinent, thus *conveying the subjective notion, that they are the source of emanation*.³⁶ Hlywa and Dolan This is very clearly demonstrated in hypnotic suggestion, and even more clearly by *post-hypnotic suggestions*, and has been known for ages.

Sigmund Freud (1943), while criticising hypnotic therapy, says that: “The hypnotic therapy endeavours to cover up and as it were to whitewash something going on in the mind” (p. 392)—and pointed out that: the solving of his [the patient’s] conflicts and the overcoming of his [patient’s] resistances succeeds only when what he is told to look for in himself corresponds with what actually does exist in him. (p. 393) Erickson (1967) expressed a similar view when he said:

I dislike authoritative techniques and much prefer the permissive techniques as a result of my own experience. What your patient does and what he learns must be learned from within himself. There is not anything you can force into that patient. (p. 536) Finally, Barnier, Dienes, and Mitchell (2008, p. 145) pose the question of *emanation* which has interested us for a long time. They state that “the overall question we are grappling with asks: *what is the source of the hypnotised persons’ feelings of hypnosis?*” They are looking for the “switch” or “induction” that leads to the exaggerated responses, and in so doing they confront “Dissociation” with “Interactionist” theories.

Following elaborations on a new approach in the research methods, they acknowledge that “we need theories that seek explanations for the complicated and evolving relationship between what hypnotised people do and how they feel across the entire time course of a hypnotic session and hypnotic items” (p. 171).

Woody and Sadler (2008), when considering the multifaceted collection of phenomena involving a wide diversity of mental systems, point out the difficulties in the research work, but suggest that the “diverse matrix of hypnotic behaviour [has] an essential common denominator: in hypnosis all these behaviours are

accompanied by the subjective experience that the *self is not the origin of the response*” (p. 89).

The hypnotic common denominator of “subjective experience that the *self is not the origin of the response*” may clash with Orne’s (1959) phenomenon of “*trance logic*,” and that of Hilgard’s (1970) “*hidden observer*.”

However, it definitely opposes frequently expressed opinions of the subjects because they feel that *they* are the source of emanation of their experiences and behaviour.

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- *The genesis of hypnotic experience in human beings reaches prenatal developmental state* We propose that *human beings acquire the capacity for hypnotic experience while in the mother’s womb*. Assuming that sensory mechanisms of the foetus, in-utero, are adequately functioning, we suggest that the unborn infant would for the first time be orientated and acquainted with, and mesmerised by, the rhythmic sound of the mother’s heartbeat. Advancing this proposition, we suggest that, at birth, the infant could be overwhelmed by entering this completely unknown, strange and probably threatening world. However, when the child lands onto their mother’s breast and recognises and is welcomed by the *very familiar sound of her heartbeat*, the infant benefits from the capacity to *use this resonance for their own good*.

On appropriate occasions, we have inquired of mothers, midwives and obstetricians the most desirable place for an infant immediately following their appearance in this world—and naturally and spontaneously, the answer is “mother’s chest, or breast.” We believe *that the genesis of hypnosis emanates from the mother’s womb, which provides the foetus with amenities for life, growth, security and love*.

We believe that the phenomenon of “pure hypnosis”—in its virgin (pristine) entity, capacity, experience and behaviour—evolves during prenatal development and that such “pure hypnosis” is positive, but also has the capacity for negative influence ... and is in service of the subject.

Hypnosis is *manifested* when the child emerges from the womb onto the mother’s chest and recognises and experiences the heartbeat from in utero, thus gaining an anchor for security, love and care. It is obvious to everyone that the process of childbirth is a shocking experience for an infant, during which the child encounters everything strange, new, threatening and inhospitable. It is a process creating despair, which is not easy to resolve, as there is not known to the new-born a factor that would provide comfort and support life as in the mother’s womb. Hope for

security and comfort, with which the infant was familiar in mother's womb, is provided after birth by "*landing*" on the mother's chest. There the infant comes into contact with something *very comforting and familiar—the mother's heartbeat*, a sound to which the foetus is deeply accustomed!

There is ample research evidence that children (in general) are better hypnotic subjects than are most adults (see, e.g., Hilgard, 1970). This would support (at least to a degree), a hypothesis in favour of trance *being acquired in the process of experience*, not only endowed genetically as is 38 *Hlywa and Dolan* being postulated by some neurologists. The question of "*what of experience would prompt an individual to enter a trance state, taking into consideration the whole population?*" would lead us to the earliest stages of life. In the case of humans, we suggest that one should focus on the *prenatal and the first five years of life*.

The earliest (known to the authors) recorded experiments, albeit with birds and animals, go back to 1646 when Jesuit priest Padre Kircher described his experiments with chickens in the famous article, "Experimentum mirabile de imaginatione gallinae Kircherei" (in Tinterow, 1970, pp. 149–159). These were followed by Pavlov (1951), Strilchuk (in Platonov, 1959), Völgyesi (1963), Tinterow (1970) and many others, and point to startling, threatening, sometimes dangerous or very pleasant situations that inevitably demand *the utmost focusing and attention and thus induce the state known as hypnosis*. These conditions demand narrowing or focusing attention onto *only one stimulus and being oblivious to any other internal and/or external stimuli*.

Human infants enjoy such thrilling experiences when being held by their mother or father, and kept close to the "ticking heart." This, to an infant, is a familiar, mysterious, calming, regular, rhythmic, gentle sound which, if combined with mothers' milk, conveys and creates an overwhelming pleasant and lasting experience in the infant's life.

David Spiegel (2008) made a statement that has attracted our attention for many decades: "the high prevalence of hypnotisability in childhood is an adaptive method of learning and relating to others during preadolescent development" (p. 179).

In addition to this, we propose further that infants obtain such learning in a spontaneous trance state when they focus attention on motherly heartbeat, and later, on several things and objects which naturally engulf, attract and focus their attention.

- *Hypnosis (like intelligence or will) reveals its presence through its deeds and is homogenous, immutable—thus spiritual* Barabasz and Barabasz (2008) point out that:

The neurophysiological data extant are undeniably mountainous. It is no longer defensible to conceptualise hypnosis only on the basis of socio-psychological notions. It is perhaps time to consider the “debate” of the last century resolved ... and move on as recommended by Spiegel (2005) to the recognition that “multi-level explanations are an absolute necessity in understanding human *A New Approach to the Emanation of Hypnosis* 39 mind/brain/body phenomenon because we are both neurally-based and social creatures who experience the world in mental-phenomenal terms.” (p. 359).

We would add to this the constellation of mind/brain/body, the *spirit*, which being homogenous, intangible—and immutable—is recognizable only by its power, influence and act.

We are well aware that the mere word “*spiritual*” in many instances alone would repel scientists. Science deals with matter and justly claims huge success in understanding the material world, including man’s physiology—but not the essence of man. The science of “human *behaviour*” has made valuable inroads, but it is less competent in the case of *experience*, and even less of motivations, emotions, and countless other human potentials.

We believe that the “tall poppies”¹ (the great achievers) obtain their seeds and energy from the genesis of hypnosis, dating to the mother’s heartbeat, which in itself is but a “shell of a core” that contains the omnipotent, invisible, *spiritual entity*.

Spiegel’s (2008) statement about neurobiological evidence for genetic capacity for hypnosis that human beings possess may be analogical to that of C.G. Jung’s (1936, 1974) human capacity for *collective unconscious*.

The neurological question must be left to the neuroscientists, who are properly equipped to deal with the subject. According to Hegel, the nature of Spirit may be understood by contrasting it with its opposite, namely Matter. He says that:

The essence of matter is gravity; the essence of Spirit is Freedom. Matter is outside itself, whereas Spirit has its centre in itself. Spirit is self-contained existence. But what is Spirit? It is the one immutably homogenous infinite—pure Identity—which in its second phase separates from itself and makes this second aspect its own polar opposite, namely as existence for and in itself as contrasted with the universal.

(Hegel, in Russell, 1971, p. 707) Webster's dictionary (Thatcher, 1980) extends the above definition, and we quote some of it:

The intelligent, immaterial, and immortal part of man; the soul, as distinguished from the body which it occupies; a person considered with respect to his mental or moral characteristics; the human soul after it has quitted the body; an apparition; a specter; a ghost; a supernatural being; angel, fairy, elf, sprite, demon, or the like; vivacity, animation, ardor, enthusiasm, courage, or the like; emotional state; mood; 1 "Tall poppies" is an Australian expression used to describe people who excel in achievements in their field of activity, interest or enterprise 40 *Hlywa and Dolan* humor; the vital or the essential part of anything; inspiring or actuating principle; essence; real meaning; intent, as opposed to the letter or formal statement. (p. 808).

The essence of hypnosis is embraced in the spiritual dimension. Hypnosis, like other non-material entities, manifests itself only by its action, which fuels life, but has a capacity, like hurricanes, to bend iron and shake the oceans (Skovoroda, 1972).

Disregarding great achievements, as well as great crimes, on this planet performed by "ordinary, decent" people would be equal to being blind and/or deaf. Great inventors, having achieved profound insights, in just a few decades, are being regarded as "having fun." Highly reputable individuals on the highest levels of the socio-economic strata commit hideous, often ridiculous crimes, sometimes without the slightest reason to do so—and if confronted, they produce explanations, fit to be perfect "*trance logic*."

Hypnoanalytic work suggests that most intra-psychic conflicts have their genesis in "*unstructured or self-hypnosis*," which, in turn *generates* the whole Pleiades of psychological and psychosomatic illness.

Spiritual entities of humans, thus far, have escaped ingenious scientific clamps, but the therapist's use of phenomenological methods provides a way for "explication—unfolding" the core of hypnosis. The phenomenological method does not pollute by questioning the patient with the therapist's ideas but unfolds the truth, insight or feeling of the patient.

While appreciating that we are breaking very valuable, elaborate and tested scientific "external standards," we do so only being convinced that the essence of hypnosis is homogenous (spiritual), and thus immutable; it exists for millennia; having spiritual qualities thus acts as *sub specie aeternitatis* (under the form of eternity), and the royal way to the core of it is ontological faith, appreciation and respect of its acts (Hlywa, 2006; Kant, 1958).

Conclusions

It is our thesis that hypnosis as a spiritual entity, emanating from within the self, reaching genesis in utero and manifesting itself thereafter throughout human life, is an extremely powerful force, promoting both positive and negative achievements. The person, by scattering their attention, is incapacitated, but due to hypnotic conditions, the person can concentrate and thus achieve positive or negative outcomes (depending on suggestion or attitude) much more quickly than on a conscious level.

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In our decades-long psychotherapeutic practice (like most psychotherapists), we have encountered hundreds of cases where spontaneous self-hypnosis contributed to the geneses of psychopathological conditions. Furthermore, we have made numerous observations of “great achievers” who are exceptionally successful in life. Barabasz and Watkins (2005), Herbert and David Spiegel (2004), Watkins (1987), Wolberg (1948, 1964) and others point to the positive and negative potentiality of this phenomenon of spontaneous self-hypnosis, which for millennia served the human race as a healing medium.

We are enormously conscious of the gigantic efforts and dedications of the researchers in the field—Barnier and Nash (2008), Barabasz and Watkins (2005), Hilgard (1970), McConkey (2008), Orne (1959), Wolberg (1967) and countless others, including their self-criticisms, refinements and improvements of methods, such as Sheehan and Perry (1976).

We contest a view that “hypnosis,” as defined by the APA Division 30 (2005), will ever suffice to explain the essence of the phenomenon referred to as hypnosis. This is because, by virtue of experimental constrictions/conditions (including pre- and hypnotic induction, where the experimenters “explain”, “suggest using imagination,” implicitly or verbally), the phenomenon is contaminated by the subject’s capacity for enhanced suggestion, and thus the phenomenon under investigation is not the *pristine* phenomenon as it naturally occurs. *It is an artefact created by the subject with the experimenter, by means of which a certain capacity—but not the essence of the phenomenon—is being investigated.*

Being very conscious of the gigantic task facing scientists investigating the *essence of hypnosis*, we can only hope that they sift-off the by-products and the artefacts of hypnosis and concentrate on the task to reach for the “*core*” of the phenomenon, bearing in mind that *its existence, its power, its universality and usefulness withstood the test of millennia.*

Our experience and observation of the phenomena of hypnosis suggest to us that hypnosis is a naturally occurring phenomenon which bears all the capacities to

help human beings in their endeavour to create and maintain happiness in the universe.

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ABBE		FARIA
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Why hypnosis doesn't work for everyone

Hypnosis Researchers have shown how the brains of people who don't get hypnotised differ from the ones who do. The study uses data from functional and structural magnetic resonance imaging to identify how the areas of the brain associated with executive control and attention tend to have less activity in people who cannot be put into a hypnotic trance.

"There's never been a brain signature of being hypnotized, and we're on the verge of identifying one," David Spiegel, senior author of the paper, said.

Such an advance would enable scientists to understand better the mechanisms underlying hypnosis and how it can be used more widely and effectively in clinical settings, added Spiegel, who also directs the Stanford Center for Integrative Medicine.

Spiegel estimates that one-quarter of the patients he sees cannot be hypnotized, though a person's hypnotisability is not linked with any specific personality trait.

"There's got to be something going on in the brain," he said.

Hypnosis is described as a trance-like state during which a person has a heightened focus and concentration. It has been shown to help with brain control over sensation and behaviour, and has been used clinically to help patients manage pain, control stress and anxiety and combat phobias.

Hypnosis works by modulating activity in brain regions associated with focused attention, and this study offers compelling new details regarding neural capacity for hypnosis.

"Our results provide novel evidence that altered functional connectivity in [the dorsolateral prefrontal cortex] and [the dorsal anterior cingulate cortex] may underlie hypnotisability," the researchers wrote in their paper.

For the study, Spiegel and his Stanford colleagues performed functional and structural MRI scans of the brains of 12 adults with high hypnotisability and 12 adults with low hypnotisability.

The researchers looked at the activity of three different networks in the brain: the default-mode network used when one's brain is idle; the executive-control network, which is involved in making decisions; and the salience network, which is involved in deciding something is more important than something else.

The findings, Spiegel said, were clear – both groups had an active default-mode network, but highly hypnotizable participants showed greater co-activation between components of the executive-control network and the salience network.

More specifically, in the brains of the highly hypnotizable group the left dorsolateral prefrontal cortex, an executive-control region of the brain, appeared to be activated in tandem with the dorsal anterior cingulate cortex, which is part of the salience network and plays a role in focusing of attention.


By contrast, there was little functional connectivity between these two areas of the brain in those with low hypnotisability.

Spiegel concluded that his latest work confirms hypnotisability is less about personality variables and more about cognitive style.

"Here we're seeing a neural trait," he added.

The study has been published in Archives of General Psychiatry.

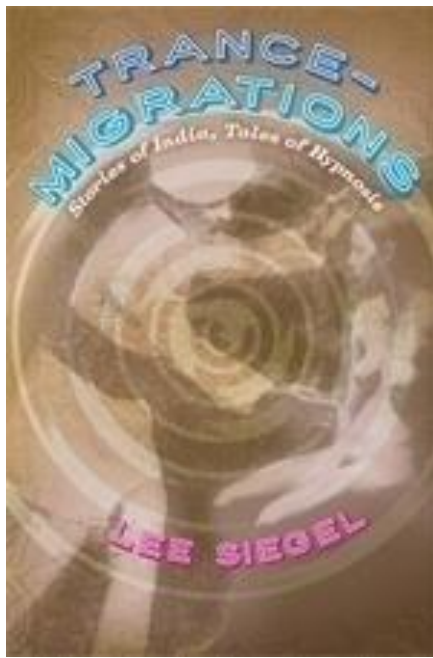
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Trance-Migrations: STORIES OF INDIA, TALES OF HYPNOSIS

LEE SIEGEL

264 pages | 14 halftones | 6 x 9 | © 2014



Listen to what I am about to tell you: do not read this book alone. You really shouldn't. In one of the most playful experiments ever put between two covers, every other section of *Trance-Migrations* prescribes that you read its incantatory tales out loud to a lover, friend, or confidant, in order to hypnotize in preparation for Lee Siegel's exploration of an enchanting India. To read and hear this book is to experience a particular kind of relationship, and that's precisely the point: hypnotism, the book will demonstrate, is an essential aspect of our most significant relationships, an inherent dimension of love, religion, medicine, politics, and literature, a fundamental dynamic

between lover and beloved, deity and votary, physician and patient, ruler and subject, and, indeed, reader and listener.

Even if you can't read this with a partner—and I stress that you certainly ought to—you will still be in rich company. There is Shambaraswami, an itinerant magician, hypnotist, and storyteller to whom villagers turn for spells that will bring them wealth or love; **José-Custodio de Faria, a Goan priest hypnotizing young and beautiful women in nineteenth-century Parisian salons**; James Esdaile, a Scottish physician for the East India Company in Calcutta, experimenting on abject Bengalis with mesmerism as a surgical anesthetic; and Lee

Siegel, a writer traveling in India to learn all that he can about hypnosis, yoga, past life regressions, colonialism, orientalism, magic spells, and, above all, the power of story. And then there is you: descending through these histories—these tales within tales, trances within trances, dreams within dreams—toward a place where the distinctions between reverie and reality dissolve.

Here the world within the book and that in which the book is read come startlingly together. It's one of the most creative works we have ever published, a dazzling combination of literary prowess, scholarly erudition, and psychological exploration—all tempered by warm humor and a sharp wit. It is informing, entertaining, and, above all, mesmerizing.

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History, Fiction, and Hypnosis

Sheri Holman, author of *Witches on the Road Tonight* “Whether or not you fall into a trance while reading this book, the intellectual delight that comes from flowing yourself to surrender to it is reward enough. As in all of his work, Siegel challenges us to examine the infinite aspects of subjective reality more deeply than we could alone. He does so with wit, scholarship, passionate engagement, and, most of all, humor.”

Trance_Migrations: Stories of India, Tales of Hypnosis, Siegel
press.uchicago.edu/ucp/books/book/chicago/T/bo18969764.html

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The Abbé Faria: A Neglected Figure in the History of Hypnosis

Campbell Perry, *Concordia University, Canada*

Abstract

Virtually nothing is known of the Abbé Faria's life, except that he was born in Goa in either 1755 or 1756, and initiated public demonstrations of animal magnetism in Paris in 1813. He died in 1819, the year that his book *On the Cause of Lucid Sleep* was published. Most of his observations have subsequently been either ignored, or attributed to a contemporary, Alexandre Bertrand.

Faria's contributions were based upon a radical innovation in induction procedures. He replaced the elaborate rituals of the magnetic movement with simpler suggestive methods, by requesting the subject to close his eyes and focus his attention on sleep. After a short period he would instruct the subject with one word: "Sleep." With this procedure, based upon experience with 5,000 people, Faria laid the foundations of trait and skill theories of hypnosis by documenting individual differences in hypnotic response. Further, in contradiction to the magnetists, he believed that hypnotic phenomena depended almost entirely upon inherent abilities of the subject. In particular, he drew close parallels between the behavior of subjects capable of "lucid sleep" (his term for hypnosis) and the abilities of people who sleep walk and sleep talk. In this, he anticipated Braid's coining of the term hypnosis, from the Greek *hypnos* (to sleep).

Faria considered several plausible explanations of hypnotic phenomena and rejected them. He discounted the role of imagination (emphasized by the Benjamin Franklin Commission of 1784) by a mistaken analogy to the phenomena of posthypnotic amnesia. He also gave little importance to the role of suggestion, believing that hypnotic phenomena were almost entirely the result of the

hypnotized person's superior powers of concentration. Paradoxically, he was keenly aware of the role of suggestion in clinical settings.

Faria's contemporary effect was minimal, and the judgement of history has consistently underestimated his contribution. This is so, despite the fact that he anticipated much of what was later to be said by Bertrand, Braid, Liébeault, and Bernheim and laid the groundwork for several modern beliefs about the nature of hypnosis.

The Abbé Faria: A Neglected Figure in the History of Hypnosis

link.springer.com/chapter/10.1007%2F978-1-4613-2859-9_3

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AN EVOLUTION OF THE HISTORICAL ORIGINS OF HYPNOTISM PRIOR TO THE TWENTIETH CENTURY: BETWEEN SPIRITUALITY AND SUBCONSCIOUS

Henriette Gezundhajt
Ryerson University, Toronto

The power of suggestion revealed

Faria and the Imaginationist movement

The Abbé Faria, or Abbé (Abbot) José Custódio de Faria, (1746–1819) was a colourful Indo-Portuguese monk who introduced oriental hypnosis to Paris. He is also well known for taking part in revolutionary movements in France in 1795 and being kept prisoner, for a while, in the infamous Chateau d’If. After he was released, he met Alexandre Dumas, the novelist, who used him as a character – the mad monk – in his novel, *The Count of Monte Cristo*. He also inspired Francois-Auguste-René de Chateaubriand who mentioned him in his *Mémoires d’Outre-tombe*. As far as the arts were concerned, the Restoration period, following the fall of the First Empire was dominated in France by a Romanticist wave. Passion, imagination and aesthetics had taken over the rational beliefs of the previous century. In 1811, Faria was appointed Professor of Philosophy at the University de Nîmes in France, and was elected member of the Société Médicale de Marseille. However, he was very interested in Mesmer’s and Puységur’s work and he moved to Paris to study the phenomena better. In 1813, at the end of the reign of Napoleon, the Abbé Faria offered a paying course in magnetism that was open to the public at large. Unlike his precursors, he did not believe that trance is mediated by some sort of animal magnetism and he was the first to affect a breach in the theory of the ‘magnetic fluid’. For him the *baquet*, the transfer of energy, the crises, the fluid, all was an illusion and he was surprised that people would look for external means to attain a state that tends to occur naturally in the human species.

The magnetizer’s will does not intervene and does not act on the patient, with or without a special fluid. For him, trance was the product of two factors: the fascination felt by the subject towards the operator and the degree of persuasion that had been previously established. He applied what has since been known as ‘conditioning.’ He emphasized the power of suggestion and demonstrated the

existence of autosuggestion. He also established that nervous sleep can be explained as a natural phenomenon. He introduced the notion of 'lucid sleep'. In 1819, he published his famous book *De la Cause du Sommeil Lucide* in which he explains his technique for inducing lucid sleep:

I seat them comfortably and energetically pronounce the word 'sleep' or I show them my open hand, at some distance, and have them fix it with their gaze, not turning their eyes aside or not resisting the urge to blink. In the first case, I tell them to close their eyes, and I always say that when I forcibly pronounce the command to sleep they will feel a trembling all over and will fall asleep. (Faria 1819, quoted by Crabtree 1993: 123).

Faria remains as the founder of what is known as the 'imaginationist' movement with Baron d'Hénin de Cuvillers, Alexandre Bertrand, and Général François Noizet. The latter would explain the phenomena of trance on psychological grounds and attributed it to applied suggestion. In that, the imaginationists placed themselves in opposition to both the 'psychofluidists' and the 'spiritualists'. Furthermore, Faria can be considered as the precursor of the stage hypnotists who continue to use his techniques nowadays. Indeed, magnetism having been banned by the Medical academies, the only way to promote it was through public performances.

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Indian Handbook of Hypnotherapy Foundations and Strategies

Bhaskar Vyas and Rajni Vyas (2009)

Concept Publishing Company, New Delhi, Pages: 392, Rs. 950/-

This is a scientific study of the various aspects of Indian hypnotherapy. It describes the history of hypnosis in India.

One important and integrative concept of modern science that is consistent with and respectful of ancient studies of consciousness, spirituality, and healing as presented in this book is that which is now generally called information. Information is certainly communicated between guru and students of whatever art, science or philosophy as practised in ancient and modern cultures.

Information is rapidly becoming the central concept in the social, biological, physical, computer, and mathematical sciences today's. Since the monumental discovery of the molecular DNA code of life for which Watson and Crick received the Nobel Prize, information has become the central integrating concept for all studies of the art, science, and therapeutics. We now know and, as the book very lucidly portrays, information encoded in the molecular code of our genes functions as a space-time-energy-information transducer integrating our mind and body with our physical and psychosocial environment in a highly creative and adaptive manner. It is precious here-in integrating information between scholarship in ancient and modern India-that this book serves a most important purpose for all academicians, students, and professionals in therapeutic practice.


The authors of this impressive volume express a practical vision of how the subjective information of the mind can be integrated with scientific research to facilitate the art of healing the traumas and stresses of the modern world. This profoundly integrative book of therapeutic hypnosis is a new highway to the future of India's contribution to world of medicine, psychology, and philosophy (Ernest Lawrence Rossi, 2009).

This book is a reference guide to the practitioners in hypnotherapy, physiotherapists, medical practitioners and other related professionals.

Reviewed by Ram Lakhan, Therapist in Mental Retardation, St. George, USA

[Indian Handbook of Hypnotherapy Foundations ... - medIND](http://medind.nic.in/jak/t10/i1/jakt10i1p170.pdf)

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Hypnotic Credit Where Credit is Due

by Kim I. Mills

(American Psychological Association Annual Convention)

Although Scottish surgeon James Braid (1795-1860) is widely credited as the “father of hypnosis,” an earlier figure known as Abbe Faria was actually first to draw hypnosis out of the realm of parlor trick and into the practitioner’s office, according to a presenter at the session “History of Hypnosis – From Mesmerism to the Great Debates.”

Faria, who was born Jose Custodio de Faria in 1756 on the Indian island of Goa, pioneered many of the hypnosis techniques and applications still in use today, said Ian E. Wickramasekera, PsyD, of the University of the Rockies.

Faria came up with the practice of focusing subjects’ eyes on something and suggesting that they are feeling sleepy, Wickamasekera said. He also came up with the practice of using hypnosis (a term that didn’t yet exist; he called it “lucid sleep”) to block pain during medical procedures, “one of the most respected uses of hypnosis today,” Wickamasekera noted. “He also pioneered the use of post-hypnotic suggestion.”

Faria, who was a Catholic priest, became interested in methods to control the mind when he developed stage fright while delivering a sermon to the Portuguese royal family in Lisbon, Wickamasekera said. His father was in the audience and, seeing his son’s terror, called out in the Goan language, “They are all vegetables; cut the vegetables.”

“It snapped him right out of his stage fright,” Wickamasekera said. “He learned there were words that could actually dispel an anxiety attack at a critical moment.”

Faria began studying the work of Franz Mesmer and his followers, but he did not believe in “mesmeric fluid” or that electromagnetism had anything to do with hypnosis, Wickamasekera said. “He developed a theory that the effects were due to the mental and psychophysiological properties of the subject.”

Braid wrote about Faria’s work to downplay it, “while repeating his ideas and methods,” Wickamasekera said. Part of the reason much of Faria’s work has not gotten more renown was his book, “On the Cause of Lucid Sleep,” (1819), was written in a mashup of Portuguese, French and the Goan language, Wickamasekera said. It was translated into English in 2004 by Laurent Carrer, PhD, he added.

“I think we should be listing Abbe Faria more regularly” as a discoverer of hypnosis, he said.

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FORENSIC HYPNOSIS

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Indian Police Journal Vol. LIII No. 1, January-March 2006

Introduction

The word hypnosis has been surrounded with mysteries, controversies and negative connotations in the last two centuries to such an extent that it means different things to different people based on their perception and what they have seen, read or heard in movies, TV channels, story books, media and gossip.

It is widely misunderstood due to its association with occultists, stage magicians, frivolous practitioners and faith healers. For a layman it is often difficult to separate truth from myth. Its discovery itself was surrounded with paradoxes that King Louis XVI of France appointed Royal Enquiry Commission consisting of famous personalities of that time, including scientist and American ambassador to France, Benjamin Franklin, famous chemist Antoine Lavoisier & Dr. Joseph Guillotin, which concluded that “animal magnetism” does not exist as was being claimed by Mesmer who started Mesmerism, the first name which was given to hypnosis.

However the commission did not say that the mesmeric phenomenon lacked authenticity. Since then various persons have experimented with it and gave their own explanation of the elusive phenomenon. Proper research and scientific experimentations about hypnosis started only in twentieth century. It is only in last few decades that hypnotic phenomenon has gained scientific basis and has found profound use in psychology and medicine.

Use of hypnosis in criminal justice system, particularly by the investigating agencies, is fairly recent and its potential has not been fully understood and utilized.

Discovery of Hypnosis

The existence of hypnosis like phenomenon has been found in several ancient civilizations and religions. The oldest record can be traced to Embers Papyrus of

1550 BC which describes techniques used by ancient Egyptians which are similar to those that are used even now to induce hypnosis. Sleep temples of Asclepius, the ancient Greek God of healing were places where sick could meditate and sleep till they were cured.

After observing mention in “Bhoj Prabandh” written by Pandit Ballala Sen that in 527 AD Raja Bhoj underwent a surgery using “Sammohini” (Hindi equivalent of the word hypnosis) which also finds mention in Sushruta Samhita (600 BC). In Europe it was a Viennese physician Franz Anton Mesmer (1774) who, started experimenting with it while treating his patients. He called the newly discovered phenomenon as “Animal Magnetism” since he could not give any better explanation of it at a time when the world was excited about new discoveries of electricity and magnetism. Lack of proper explanation and Mesmer’s personal extravagant, flamboyant and theatrical style in using the hypnosis, gave rise to controversy and skepticism which was inadvertently perpetuated by followers of Mesmer and other practitioners who attempted to give their own inadequate explanations of hypnosis.

A leading physician of London, John Elliotson (1791-1868) used hypnosis to perform painless surgical operations. Dr. James Esdaile (1808-1859), a Scottish surgeon of East India Company, while practicing in India, also conducted more than 1000 operations in Imambarah Hospital, Hoogly, Calcutta without anesthesia, using hypnosis. Lord Dalhousie, the then Governor General of India, was so impressed that he sanctioned establishment of a mesmeric hospital near Calcutta. The significance of work of painless surgery of Esdaile was lost when the anesthetic properties of ether and chloroform were discovered soon after. Mesmerism, Somnambulism, Lucid sleep, Monoideism, autosuggestion, biofeedback are some names which were given to hypnosis. It was an English physician, James Braid, who coined the word “Hypnosis” (Greek word Hypnos mean sleep) and tried to give scientific explanation of the phenomenon and the acceptance of hypnotism started increasing since then. Even though the world hypnosis is again a misnomer (Braid himself regretted using it, at a later stage of his life) but now it is used worldwide and it is too late to be changed now. In between Hippolyte Bernheim, Sigmund Freud, Dr. Auguste Ambroise Liebeault, Dr. Jean Martin Charcot, Abbe Jose Faria from Goa and Ivan Pavlov from Russia contributed to the knowledge of hypnosis.

The name of Abbe Faria and his contribution to hypnosis need special mention. Faria was born in Candolim in Goa on 31st May 1756 and studied theology in Rome. Later, he moved to Paris and studied hypnotism. He was a contemporary of Mesmer and was first to disagree with the Animal Magnetism theory and concluded that hypnosis worked purely by the power of suggestion. He published his book “Causas do Sono Lucido” (‘On the Cause

of Lucid sleep') which has now been translated in English by Dr. Laurent Carrer, a French hypnotist based in USA. Several writers of history of hypnosis recognise Faria as father of Nancy School of Hypnotism. Except in Goa, his name has been lost in obscurity in India but has been recognized worldwide. "Faria was great, because he had no fear and fought for truth rather than for his place at the vanity fair. The Abbot de Faria's mystery does not lie in the circumstances of his life that are unknown to historians and lost forever; his mystery lies in his talent, courage, and quest for truth. His mystery was the mystery of someone who was ahead of his time and who blazed a trail for his descendants due to his sacrifice." said Dr. Mikhail Buyanov, President of the Moscow Psychotherapeutic Academy, and author of *A Man Ahead of His Times*, a study in Russian of Abbe Faria.

Today, the credibility of hypnosis as a science has been established beyond doubt and it is being used in clinical therapy, self-improvement, psychology, psychiatry and behaviour modification. Hypnosis has received official/professional approval for therapeutic use by British Medical Association (1955) and American Medical Association (1958) and the pace of research work has increased manifold in recent decades.

What is Hypnosis? Describing hypnosis is difficult and attempting a proper definition is even harder. It is easier to explain what hypnosis is not than defining what it is. Contrary to what the name suggests, hypnosis is not sleep but an altered state of consciousness in which the body is relaxed, attention is focused and mind is highly susceptible to suggestions. Electroencephalograms (EEG) of hypnotised person reveals that it is more like day-dreaming in which, The brain switches to alpha frequency region. Subject is aware of his surroundings and is not under the will control of hypnotist as is commonly believed. It is not an unconscious state but a heightened state of consciousness related to subconscious mind. Subject under hypnosis cannot be made to do, and will not do, anything against his will or which he would not do in his conscious state and such a suggestion normally results in termination of the hypnotic trance. It is a myth that those with weak will-power can be hypnotized. On the contrary it is the strong willed people who make better subject as ultimately all hypnosis is self certain procedural safeguards and legal procedures, Police Officers in many Countries are taking advantages of this technique. There is a need to understand forensic hypnosis and the benefits it offers before we start experimenting it in selective cases.

Hypnosis and a hypnotist only assist a willing and cooperating subject to take himself to hypnotic state. British Medical Association defines hypnotism as "A temporary condition of altered attention in the subject which may be induced by another person and in which a variety of phenomena may appear spontaneously or in response to verbal or another stimuli..."

The Hypnotism Act of 1952 of UK defines hypnotism as “any act or process which produces or is intended to produce in any person any form of induced sleep or trance in which the susceptibility of the mind... is increased or intended to be increased”. In hypnotic state, the path between conscious and subconscious mind opens and memories become easily accessible. It is this power of hypnosis to produce hypermnesia which is used in forensic hypnosis.

A victim or witness of a crime has opportunity to see and observe the crime, criminal and the surroundings. All the sensory organs are involved in the process of observation. The ability to recall the details minutely depends upon many factors. Fear, shock and posttraumatic stress affects the memory and delay in examination by the investigation officer may lead to loss of vital information from the memory. Investigation officer often come across this problem of lack of ability of the victim or witness to recall information which sometimes is critical to solving of the case. Under hypnosis, a person's ability to recall past events along with associated smell, taste, sound, etc. increases manifold.

The subconscious mind is able to store and recall much more information than is available to the conscious mind. Many times it does not reveal certain events associated with unpleasant or traumatic events, to protect the person. Under a skilled hypnotist, during hypnosis, a victim can describe the crime and criminal with minute details, vividly and completely, without the associated trauma. “One thing we know about hypnosis, and it has been demonstrated again and again, is that somebody who is hypnotised does recall more” said Dr. Brian Oppy, Cognitive Psychologist and Professor at Chicago State University, USA.

This is particularly useful when victim is suffering from post-traumatic stress after rape, child abuse, or violent attacks and undergoes traumatic amnesia also called as dissociative amnesia. Although there is a recorded instance of use of hypnosis to refresh memory of a witness in court in a case of murder in 1846, it was in 1968 that a US court in Harding Vs State in Maryland, first time allowed hypnotically refreshed memory and we can say that forensic hypnosis was born on that day. Many countries particularly USA, Russia and UK have started to use forensic hypnosis.

Nearly half of the Texas Police detectives are trained in use of forensic hypnosis. It must be remembered that forensic hypnosis is not a truth detection technique but only a tool to aid the investigating officer and corroborative evidence has to be collected by other means. It can provide vital clues and details on which further investigation can lead to recovery of evidence and a case can be solved. Although hypnosis can also be used on a suspect, accused or defendant, there are a number of problems associated with it. It is well known that hypnosis cannot be induced if

the subject does not cooperate. His consent and cooperation is necessary. If forced, he may pretend to be under hypnosis by faking it. In such cases, help of hypnotic injectable drugs like Sodium Pentothal Seconal, Hyoscine, Sodium Amytal, etc. is taken to produce hypnosis and the test is called Narco Analysis.

Hypnosis and Law

Considerable debate has been going on worldwide about the legal admissibility of hypnotically recalled memory of a witness or victim in the court of law.

US Courts have been following three different rules. In 1968 in *Harding Vs State Maryland* supreme court ruled that “hypnosis is like any other memory aid device” and allowed it. In this case a lady victim of shooting and attempted rape identified her assailant only after she was able to recall details during hypnosis. This was called “Open Admissibility Rule”. However, later on, the US courts started adopting the ‘Per se Exclusion’ Rule which was propounded in 1980 by Minnesota supreme court in *State V. Mack* and by California supreme court in *People V. Shirley* 1982, 31 c3d 18. The courts ruled that hypnosis lacked reliability and created confabulations and undue false memories in a subject who is under increased suggestibility and such a witness cannot be effectively cross examined.

However, the rule does not debar police from taking help of hypnosis for extracting clues from victim/witness to solve cases or discover admissible evidence. It only restricts the deposition of a witness to the statement given before hypnosis. The third rule called “Totality of the Circumstances” rule is being applied by many states in USA and as per this rule, hypnotically refreshed recollection can be admissible in court, provided certain safeguards and guidelines are followed. Also called “Admissibility with Safeguard” test, it was pronounced in *State V. Hurd* (1981) by New Jersey court. The court also listed the guidelines in this regard which are now called Hurd Standards. Relying on Hurd's case, New Jersey supreme court again decided in favour of “Admissibility with Safeguard” rule in *State V. Fotig*, 1996, NJ LENS, 1952.

Some important safeguards in use of forensic hypnosis are as follows: Hypnotic session must be conducted by a well qualified, licensed and independent medical doctor or psychologist. The hypnotic session must be video taped. Police must not be present when the session is conducted. Hypnotist must avoid leading questions and take special precautions not to add any false memories on the mind of the subject.

Indian Context

In India, forensic hypnosis has not been used in police investigation even though polygraph, brain wave mapping and Narco analysis have been used on suspects notwithstanding that their acceptability in the courts has always been a matter of

debate. However, in the famous multicore fake stamp scandal, Mumbai High Court in *Ram Chandra Reddy & Ors. Vs. State of Maharashtra* ruled in favour of Narcoanalysis on the accused. Maharaja Sayaji Rao University, Vadodara, Gujarat is offering a PG Diploma in Clinical Hypnosis and has trained a number of doctors and psychologists in hypnotic procedures.

A large number of hypnotists, doctors and psychologists are already using hypnosis in India in spite of the fact that the Indian Medical Association still does not recognise hypnotherapy and its expertise can be only used after following strict procedural safeguards. Unfortunately most of the police officers have not heard of forensic use of hypnosis. While writing this article, I contacted a cross section of people connected with criminal justice system in India but did not come across any case reference about forensic hypnosis.

Conclusion: Through this article, a humble attempt has been made to make readers aware of one of the fastest growing areas. The pre hypnotic version of witness/victim must be recorded in audio/video tape. The subject must give his informed consent to undergo hypnosis.


The world over, its acceptance, in criminal justice system, is increasing and Indian police must start experimenting with it, in selected cases, after acquiring proper knowledge in hypnotic procedures and with full safeguards. Indian courts have always been inclined to give credence to scientific evidence and only the time to come will decide the future course of forensic hypnosis in India. But it is high time that a beginning must be made.

“Just when a scientific principle or discovery crosses the line between the experimental and demonstrable stages is difficult to define. Somewhere in this twilight zone the evidential forces of the principle must be recognised” -Frye Standard. {*Frye V. United States*, 293 F.1013 (D.C. Cir. 1923)}

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The Power of Hypnosis and "Men of Straw"

Paul Dobransky MD

After so many years of teaching men stories that explain our psychology, the one at the core of it all - The Count of Monte Cristo - still continues to inspire new ideas. What a surprise to hear that perhaps the greatest mentor to men in history - Abbe Faria - from the same work, was based on a real figure from psychology before it became psychology. A Catholic Monk gifted with oratory skill who became the pioneer of hypnosis as a technique for change, the real Abbe Faria offers techniques we can use in the modern day to jump start our lives.

"Abbé Faria is quite possibly the greatest mentor ever. How else do you explain the transformation of the young, innocent Edmond Dantès into the ultimate playboy, the beautiful brilliant, learned, debonair millionaire manipulator called the Count of Monte Cristo?

Seriously, the "mad" abbé takes Edmond under his wing, teaches him everything he knows, solves the mystery of Edmond's imprisonment, gives him the key to unlimited wealth and, finally, calls him his son."

Men of Straw, and Mastering Influence Abbe Faria (the actual, real man) did not start out in life as a mentor, or a good speaker or one of influence or wisdom per se. He was nervous about his early sermons, and unsure as to how to be an effective communicator. Little did he know that he would some day be the inspiration for the master of all mentors to men, in The Count of Monte Cristo.

Even mentors have mentors, and his would be - appropriately - his own father, who attended one of his early masses.

He was born in Goa as the son of a wealthy heiress, and his parents

separated when he was 15 - a terrible jolt to a young man, and not uncommon among many of today's men. With access to royalty, his father and he traveled through Europe and trained side by side to be priests.

On one occasion, the Queen of Portugal asked Faria to preach in her private chapel. As many young men of today might do, he panicked, until his father whispered, "They are all men of straw - cut the straw!" Faria then lost all fear and preached with gusto, and later wondered how it was that a simple phrase could contain such transformative power to alter his state of mind, and his fate as a man.

When he moved to France, and became part of the French Revolution, he refined his techniques of persuasion and self-suggestion while imprisoned - forming the inspiration directly for Alexandre Dumas' mentor figure in the Count of Monte Cristo.

He later became a professor of philosophy.

It's not uncommon for a mentor to have gone through the very same troubles as his eventual students, and this was certainly true of the fictional Abbe Faria to the Count.

As an old man, he had mastered the ability to fine-tune one's own psyche for the ultimate success, and the ability to teach that to others.

What if you became your own best mentor with this power? And what if you applied Faria's actual methods to your life, as part of the dozens of principles and techniques we are going to master?

The Four Steps to Having Your Mind Right
Here are Abbe Faria's simple steps to correcting his own mind, and what you yourself might use to always keep yourself in the right state of mind for success:

1. Make a gentle request of yourself (or a commanding order, alternatively)
2. Concentrate your own mind on a single thought, or problems or dilemmas, and JOIN these together
3. Induce a state of "lucid sleep" much like using your favorite relaxing music, or today's "binaural beats"

4. Find yourself automatically not only thinking more optimistically and successfully, but DOING the right things and DISCOVERING hidden answers.

These four, and techniques like them are like literally having some of the tools needed to "mine your past of gold" - PSYCHOLOGICAL GOLD.

Nothing comes from the magnetizer; everything comes from the subject, and takes place in his imagination. - Abbe Faria
I remember making a request of myself in the midst of a very toxic work environment many years ago. I wanted to find a way to - even in the midst of abuse and bullying by an employer - to still be thankful for my experience, and my life.

I applied that to the concept of being "trapped" in a job, versus the freedom of a "promised land" across the country, a place where I could enjoy the mountains, and skiing, and a new dating life and a new intellectual pursuit.

I woke up one morning to the TV alarm, and found a deep, low hypnotic song playing on MTV - combined with my dreams of the night, it suddenly struck me - "What am I doing here, working as a surgical trainee in Pittsburgh when I really want to write in the mountains?" A thought out of the blue. And it dawned on me that in medicine, psychiatrists write, teach, learn, and have more geographic mobility than surgeons or anesthesiologists. I was soon off to Colorado...

From there, the discoveries about what is possible with work, my growth as a man, and my intellectual life just grew richer, and the same is true for you.

You see, there is a "map" of your life, hidden inside you, but it takes living a little life, and doing a little learning, to figure out how to READ it.

What's more, it takes many sacrifices and struggles to learn how to follow it and take yourself to a real, psychological TREASURE inside yourself... ...one that will lead to real riches and success OUTSIDE yourself one day.

Your Own Treasure of Monte Cristo When you think of a map, you think of something that is both real, and not quite the same as real material things. It's not

that it's NOT real, but if there is a treasure at the end of it, it's more like having POTENTIAL to reach your dreamt of treasures in life.

To find your potential you need at least THREE things: Access to the "Treasure Map" A mentor to help you read it Your own skill-building under his teaching skills, to know when you've found it (nobody can do that FOR you)

The TOOLS to dig it up A place to use this treasure and transform it into value and other kinds of riches and currency - including material ones

In the end, you are going to find that ONE OBSTACLE in life tends to trip you up, just like the concept of Edmund Dantes' major flaw in the Count of Monte Cristo did.

He was naive, and worse. He had a special naive BLIND SPOT for friends - being all goodness and believing everything people say, following every cue from others like a cuddly puppy dog.

Only after taking his hits in life, and training under Abbe Faria in prison does he learn that he can be both a good and moral man, but also a wise, strong, effective and successful man of the world, TOO.

The Three Tools for Finding Treasure 1. The first one you will know to be very, very easy to understand, but hard to use.

It's that every decision you make or action you take ought to have in it, the advantage of achieving even higher "level" for YOU. In other words, what you do ought to almost always make you feel more like an accomplished man, expressing who you are, and in a way that makes you more excited about life and attractive to others.

It's very similar to mythologist Joseph Campbell's "follow your bliss"

If a bully was bullying you your own personal Abbe Faria might teach you to outwit the bully and do him in without hurting him or you AT ALL (and perhaps take all power away from him and make it your own.)

2. The second tool is the power and insight to reap multiple advantages back for what you sow in terms of energy, time, money and investment.

Think about this one - it's highly likely that most of what you do benefits OTHERS far more than YOU.

3. The third one is this - there's nothing that's going to come of passiveness. When you get the intel on what's right to do, and it raises your level and pays you back more than you put in, it's time for ACTION.

You'll have one of the best days of your life.

The Power of Hypnosis and "Men of Straw" | Men's Psychology
www.menspsychology.com/.../the-power-of-hypnosis-and-men-of-straw

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What happens to the brain during hypnosis?

Answered by Ellen Stockstill and Discovery Channel


Contributor: Ellen Stockstill

"You're getting very sleepy ...". Most hypnotists from the movies begin their sessions this way, dangling a pocket watch in front of their patients' faces. In reality, however, hypnosis is not sleep. When a person is hypnotized, he or she is not asleep but is in a trance state distinguished by suggestibility (the willingness to perform a task suggested by the hypnotist), relaxation and heightened imagination [source: Harris]. Instead of thinking about it as sleep, we might describe hypnosis as a daydream, of sorts. In this trance-like state, a person will shut out distractions and focus on an imaginary situation that can cause real emotions and reactions. Hypnotists, then, do not put people to sleep but focus their attention on the imaginary.

While different theories exist about how hypnosis works, most think that hypnotism gains access to a person's subconscious. During the focusing exercises of hypnosis, a person's conscious mind is quieted or relaxed. As the subconscious mind takes over, a person becomes more open to accepting suggestions that the conscious mind might normally oppose (this is when stage hypnotists start to have fun).

As the answer from the Discovery Channel states, researchers have found that people under hypnosis experience a change in brain waves as well as an increase in activity in the creative side of the brain. Some people, it turns out, are also better candidates for hypnosis than others. Approximately 15 percent of people are highly susceptible to hypnosis, 10 percent are extremely difficult to hypnotize, and everyone else is somewhere in the middle [source: Geddes]. If you're a person who "gets lost" in movies or books or who tends to use the creative side of your brain more anyway, you might be a more "hypnotizable" person. One study at the University of Virginia in Charlottesville suggests a more physical difference between those who fall under the spell and those who don't: People more susceptible to hypnosis have larger rostrums than people unsuceptible to it. The

rostrum is a part of the brain that helps people focus, and since hypnotists lead their patients in focusing exercises in order to relax their conscious minds, it seems to make sense that this particular part of the brain would be larger in people who succumb easily to hypnosis [source: Jones].

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This Is Your Brain Under Hypnosis

By SANDRA BLAKESLEE

Published: November 22, 2005

Hypnosis, with its long and checkered history in medicine and entertainment, is receiving some new respect from neuroscientists. Recent brain studies of people who are susceptible to suggestion indicate that when they act on the suggestions their brains show profound changes in how they process information. The suggestions, researchers report, literally change what people see, hear, feel and believe to be true.

The new experiments, which used brain imaging, found that people who were hypnotized "saw" colors where there were none. Others lost the ability to make simple decisions. Some people looked at common English words and thought that they were gibberish.

"The idea that perceptions can be manipulated by expectations" is fundamental to the study of cognition, said Michael I. Posner, an emeritus professor of neuroscience at the University of Oregon and expert on attention. "But now we're really getting at the mechanisms."

Even with little understanding of how it works, hypnosis has been used in medicine since the 1950's to treat pain and, more recently, as a treatment for anxiety, depression, trauma, irritable bowel syndrome and eating disorders.

There is, however, still disagreement about what exactly the hypnotic state is or, indeed, whether it is anything more than an effort to please the hypnotist or a natural form of extreme concentration where people become oblivious to their surroundings while lost in thought.

Hypnosis had a false start in the 18th century when a German physician, Dr. Franz Mesmer, devised a miraculous cure for people suffering all manner of unexplained medical problems. Amid dim lights and ethereal music played on a glass

harmonica, he infused them with an invisible "magnetic fluid" that only he was able to muster. Thus mesmerized, clients were cured.

Although Dr. Mesmer was eventually discredited, he was the first person to show that the mind could be manipulated by suggestion to affect the body, historians say. This central finding was resurrected by Dr. James Braid, an English ophthalmologist who in 1842 coined the word hypnosis after the Greek word for sleep.

Braid reportedly put people into trances by staring at them intently, but he did not have a clue as to how it worked. In this vacuum, hypnosis was adopted by spiritualists and stage magicians who used dangling gold watches to induce hypnotic states in volunteers from the audience, and make them dance, sing or pretend to be someone else, only to awaken at a hand clap and laughter from the crowd.

In medical hands, hypnosis was no laughing matter. In the 19th century, physicians in India successfully used hypnosis as anesthesia, even for limb amputations. The practice fell from favor only when ether was discovered.

Now, Dr. Posner and others said, new research on hypnosis and suggestion is providing a new view into the cogs and wheels of normal brain function.

One area that it may have illuminated is the processing of sensory data. Information from the eyes, ears and body is carried to primary sensory regions in the brain. From there, it is carried to so-called higher regions where interpretation occurs.

For example, photons bouncing off a flower first reach the eye, where they are turned into a pattern that is sent to the primary visual cortex. There, the rough shape of the flower is recognized. The pattern is next sent to a higher - in terms of function - region, where color is recognized, and then to a higher region, where the flower's identity is encoded along with other knowledge about the particular bloom.

The same processing stream, from lower to higher regions, exists for sounds, touch and other sensory information. Researchers call this direction of flow feedforward. As raw sensory data is carried to a part of the brain that creates a comprehensible, conscious impression, the data is moving from bottom to top.

Bundles of nerve cells dedicated to each sense carry sensory information. The surprise is the amount of traffic the other way, from top to bottom, called feedback.

There are 10 times as many nerve fibers carrying information down as there are carrying it up.

These extensive feedback circuits mean that consciousness, what people see, hear, feel and believe, is based on what neuroscientists call "top down processing." What you see is not always what you get, because what you see depends on a framework built by experience that stands ready to interpret the raw information - as a flower or a hammer or a face.

The top-down structure explains a lot. If the construction of reality has so much top-down processing, that would make sense of the powers of placebos (a sugar pill will make you feel better), nocebos (a witch doctor will make you ill), talk therapy and meditation. If the top is convinced, the bottom level of data will be overruled.

This brain structure would also explain hypnosis, which is all about creating such formidable top-down processing that suggestions overcome reality.

According to decades of research, 10 to 15 percent of adults are highly hypnotizable, said Dr. David Spiegel, a psychiatrist at Stanford who studies the clinical uses of hypnosis. Up to age 12, however, before top-down circuits mature, 80 to 85 percent of children are highly hypnotizable.

One adult in five is flat out resistant to hypnosis, Dr. Spiegel said. The rest are in between, he said.

In some of the most recent work, Dr. Amir Raz, an assistant professor of clinical neuroscience at Columbia, chose to study highly hypnotizable people with the help of a standard psychological test that probes conflict in the brain. As a professional magician who became a scientist to understand better the slippery nature of attention, Dr. Raz said that he "wanted to do something really impressive" that other neuroscientists could not ignore.

The probe, called the Stroop test, presents words in block letters in the colors red, blue, green and yellow. The subject has to press a button identifying the color of the letters. The difficulty is that sometimes the word RED is colored green. Or the word YELLOW is colored blue.

For people who are literate, reading is so deeply ingrained that it invariably takes them a little bit longer to override the automatic reading of a word like RED and press a button that says green. This is called the Stroop effect.

Sixteen people, half highly hypnotizable and half resistant, went into Dr. Raz's lab after having been covertly tested for hypnotizability. The purpose of the study, they were told, was to investigate the effects of suggestion on cognitive performance. After each person underwent a hypnotic induction, Dr. Raz said:

"Very soon you will be playing a computer game inside a brain scanner. Every time you hear my voice over the intercom, you will immediately realize that meaningless symbols are going to appear in the middle of the screen. They will feel like characters in a foreign language that you do not know, and you will not attempt to attribute any meaning to them.

"This gibberish will be printed in one of four ink colors: red, blue, green or yellow. Although you will only attend to color, you will see all the scrambled signs crisply.

Your job is to quickly and accurately depress the key that corresponds to the color shown. You can play this game effortlessly. As soon as the scanning noise stops, you will relax back to your regular reading self."

Dr. Raz then ended the hypnosis session, leaving each person with what is called a posthypnotic suggestion, an instruction to carry out an action while not hypnotized. Days later, the subjects entered the brain scanner.

In highly hypnotizables, when Dr. Raz's instructions came over the intercom, the Stroop effect was obliterated, he said. The subjects saw English words as gibberish and named colors instantly. But for those who were resistant to hypnosis, the Stroop effect prevailed, rendering them significantly slower in naming the colors.

When the brain scans of the two groups were compared, a distinct pattern appeared. Among the hypnotizables, Dr. Raz said, the visual area of the brain that usually decodes written words did not become active. And a region in the front of the brain that usually detects conflict was similarly dampened.

Top-down processes overrode brain circuits devoted to reading and detecting conflict, Dr. Raz said, although he did not know exactly how that happened. Those results appeared in July in *The Proceedings of the National Academy of Sciences*.

A number of other recent studies of brain imaging point to similar top-down brain mechanisms under the influence of suggestion. Highly hypnotizable people were able to "drain" color from a colorful abstract drawing or "add" color to the same drawing rendered in gray tones. In each case, the parts of their brains involved in color perception were differently activated.

Brain scans show that the control mechanisms for deciding what to do in the face of conflict become uncoupled when people are hypnotized. Top-down processes override sensory, or bottom-up information, said Dr. Stephen M. Kosslyn, a neuroscientist at Harvard. People think that sights, sounds and touch from the outside world constitute reality. But the brain constructs what it perceives based on past experience, Dr. Kosslyn said.

Most of the time bottom-up information matches top-down expectation, Dr. Spiegel said. But hypnosis is interesting because it creates a mismatch. "We imagine something different, so it is different," he said.

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What Hypnosis Does to the Brain

Hypnosis May Lower Activity in Certain Brain Areas, Say Researchers

by **Miranda Hitti**

WebMD Health News

June 27, 2005

How does hypnosis work? It may lull brain areas into going along with suggestions made during hypnosis.

That theory was tested in a new hypnosis study. In the project, researchers used brain scans to watch the brain under the influence of hypnosis.

The experiment was done at Cornell University's medical school. The findings appear in Proceedings of the National Academy of Sciences.

Hypnosis Study

Participants were 16 healthy young adults. Some were more influenced by hypnosis than others.

They had a seemingly simple task. Their job: Identify the color of a word on a computer screen.

The catch: The words were names of colors typed in a mismatched color. For instance, the word "green" might have appeared in red.

It's a classic brain-teaser used in mental studies.

Under hypnosis, subjects were told that their chore would be a breeze. They would have no problem reading the color names correctly, they were told.

That proved true for those who took to hypnosis best. Those who weren't as suggestible took about 10% longer to name the colors.

Why the Brain Believed It?

Specialized MRI brain scans showed less activity in two areas of the hypnotized brain.

The first area is involved in visual processing. The other may be important in handling conflicts, say the researchers.

That could mean that the brains of highly hypnotizable people were more accepting of the instructions, say Michael Posner, PhD, and colleagues.

Posner worked on the study. He is a professor emeritus of psychology at the University of Oregon and an adjunct professor at Cornell University's Weill Medical College.

The researchers say that these results could also help explain the power of suggestion under other circumstances. For instance, what effect does the placebo effect -- where people get benefit from a medical treatment (for example, a sugar pill) purely because they think it's going to help - have on the brain?

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Hypnotism, Pain and Powers of the Mind

by **Maria Vasiliadis**

Until recently, hypnosis has been viewed as a technique applied only in mysterious surroundings, by people with strange skills and special powers. Hypnosis itself is stereotyped with a number of images and associations: a gold pocket watch swinging from a chain, an ominously soothing voice saying "Look deep into my eyes," sleepiness, dwindling willpower, faulty self-control, amnesia, a flood of vivid memories, and mindless obedience. Contrary to popular opinion, the real event of hypnosis is not dramatic, nor is it remarkably different from other, more familiar states of mind. The magical, mysterious, or somewhat frightening images that the word hypnosis can conjure up are best dispelled by learning something about the scientific, medically recognized elements of trance and its treatment possibilities.

First, I will investigate the background of hypnosis, explore all the facets of the induction, and examine the various aspects of hypnotic communication. This will provide a solid foundation to understanding the origins of hypnosis, and its past and present uses, such as treatment in specific problem areas-such as smoking, weight loss, stress, or pain. I am interested in certain psychosomatic effects observable on hypnotic subjects, effects that demonstrate the power of suggestion to modify bodily functions usually considered involuntary and beyond the reach of consciousness. In particular I will examine how hypnosis has played a role in pain and pain management. Finally, I would like to explore new investigations of brain studies and recent studies done on pain management with hypnosis.

Some scholars have thought that hypnosis was related to religious ecstasy and the hallucinations people experienced during religious activities. Ancient people seem to have practiced a form of hypnosis as a part of religious rituals. Persons in a hypnotic trance were believed to have extraordinary powers that came from their gods. Investigations by scientists did not begin until the 1700's. But even so only until the late 1800's have people begun to understand the hypnotic state(1).

During the periods before the late 1700's some scholars believed that the sun and the stars gave off a magnetic fluid that bathed all individuals on the earth. When anything interfered with this magnetic fluid so that it was cut off or improperly

disrupted, disease developed. Franz Mesmer, an Austrian physician, capitalized on this belief, which he called animal magnetism. He claimed that, with the use of magnetic wands, the fluid could be directed at will and the sick could be made healthy. Basically, his technique was a hypnotic one. He captured the imagination of the people. Although Mesmer shrouded most of his work in mysticism, modern scientific studies of hypnosis can be said to date from his effort(2).

Between 1840 and 1850, James Braid, an English medical writer, conducted organized investigations in hypnotism. He proved that Mesmer's magnetic fluid did not exist. He pointed out that the trance state differed from natural sleep, and suggested the possible existence of a double consciousness in individuals. This would explain the hypnotized person's remarkable memory of long-past events. Perhaps the most valuable contribution made by Braid was his attempt to define hypnosis as a psychological phenomenon(1).

Nobody can explain hypnotism completely. Scientists believe it is a natural part of human behavior. There is no magic formula or process connected with hypnotism. The hypnotist has no special power. Under hypnosis, a person's consciousness narrows, much as it does during a dream or trance. But hypnotized persons are different from sleeping persons because they can be active. They can walk about, talk, or write. Hypnotized persons may remain quiet, but usually they will do what the hypnotist suggests.

Hypnotic encounters vary widely from one another in accordance with differences in hypnotist's' styles and subjects' personalities. Each experience is unique, never reoccurring in exactly the same way twice. What all do have in common, however, is an induction(1). An induction is the process of focussing and enhancing concentration and imagination in such a way that the net result is the state of consciousness called hypnosis. The subject must become so involved in this process that they direct their attention from the usual sources of orienting information, giving heed instead to the voice of the hypnotist.

Hypnosis is one state of consciousness-the particular state of consciousness in which perception is distorted by means of concentration and vivid imagination. Spontaneous hypnotic-like experiences occur naturally and regularly, manifesting themselves in a number of ways. Some people have the capacity to alter their perception of pain control, stress and habits(3). Hypnotherapy is the contemporary name for hypnosis. Hypnotherapists do not put you into a trance. They just arrange circumstances to increase the likelihood of your shifting into a trance state, which is part of the normal repertory of human consciousness. About 20 percent of the population have a high capacity for trance; these people may go very deep under hypnosis and not remember the experience afterward. Another 20 percent have a very slight capacity for trance and may not respond to hypnotherapy at all(4). The

rest of us fall somewhere in between these extremes. The slight hypnotic state can also be referred to as the alpha state, while the deep hypnotic state can be referred to as the theta state(5). The chemicals in the brain which are known as neuropeptides act as neurotransmitters. When old thought patterns are freed and new thought patterns are formed in relation to the hypnotic command, the neuropeptides are stimulated and create new networks in the brain. Then chemicals are set forth into the body and the instructions of the hypnotist can be done. The capacity and effects of hypnosis demonstrate and contribute to health and disease treatments, which also explain the power of belief to determine the outcome of various treatments and utilize the rewards in our everyday lives(2).

One particular treatment is pain management. The experience of pain is a strange and complicated phenomenon. Sometimes an injury is very painful until you see that the damage is not great, at which point the pain seems almost to evaporate. Sometimes you might not be aware of anything hurting until you see that you have been injured. Once you notice the injury, you can't stop thinking about how much it hurts. Something might be very painful if another person did it to you, but not at all bad if you did it to yourself.

At its most basic level, pain is a signal to the brain that something is hurting the body. The function of pain is one of warning or a danger signal. A huge amount about the experience of pain has been learned relatively recently, and such knowledge is useful in controlling unnecessary discomfort. Pain is produced in a two-part manner, one being that the body sends a sensation to the brain, and the other being that the brain interprets and reacts to it. Chemicals can block sensations, although they are not the only ones. Also not all sensations experienced by your body necessarily make it to your brain. At various points along your nervous system, what might be thought of as mini decision making centers, called gates, choose what to pass along and what to block. What does not get through these filter stations never make it to the brain. There are a number of these gates where sensations are either stopped or allowed through. Learning to control these gates and not let painful stimuli through is the basis of one set of hypnotic strategies(6).

The other part of the experience of pain takes place in the brain. When a sensation from the nervous system does reach the brain, it goes to a sensory area where it is recorded in a rather factual manner. The sensation may, however, also be sent to an emotional center of the brain, where the added element of fear transforms it from feeling into pain. For example, we can think of how it feels to pull out a splinter ourselves rather than having someone else do it. The difference is even more extreme when you think that this someone else is intentionally trying to hurt you. In both cases the physical sensation may start out the same, but fear can transform it into pain. Removing the emotional element attached to a sensation is the basis of the second kind of pain control strategy. Many painkillers work this way, such as

morphine. Typically, patient on morphine will report an awareness of the sensation that causes pain, but somehow it does not really seem to matter very much. Patients become distant and detached from their own bodies and so are not bothered or are not frightened by bodily sensations. A number of hypnotic strategies can produce a similar sort of effect. This similarity has led to much speculation that one way hypnosis controls pain is by inducing the brain to release large amounts of endorphins, the naturally occurring, morphine-like chemicals in the brain(2).

Pain control is one of the oldest and possibly one of the most important uses of hypnosis. Hypnotic pain control has the added benefit of being selective, unlike other nerve blocks. Tension speeds up nerve conduction and so increases pain. Relaxation, integral to hypnosis, slows down the speed with which nerves deliver messages to discomfort, lessening the intensity of the pain. New evidence supporting the effect of hypnosis on pain management is seen through brain imaging studies, which have been done to show the effects of hypnosis on brain activity and brain waves. In healthy humans the effects of hypnosis are studied by examining the effects by "evoked potentials(7)." These "evoked potentials(7)" are short brain waves fluctuations caused by external stimuli. The results found indicate that changes are occurring in "evoked potentials(7)" which show that the action of hypnotic activity influences the perception on visual stimuli. These results indicate that changes by hypnosis change the brain waves response to touch which shows that hypnosis has the potential to actually lower the activity of pain signaling nerves(7).

Other work done by Hajek, et al (1990) shows that hypnosis can reduce pain sensitivity. A study done by Hajek, et al (1990) shows that eczemic patients under hypnosis reported a higher amount of applied pressure before pain was experienced than non-hypnotized patients. Another study done by Evans (1990) showed that the effectiveness of hypnosis changes in response to different types and degrees of pain. Evans concluded that the degree and style of hypnosis plays an important role in reducing pain. The hypnotic work done needs to focus on anxiety reduction and emphasize the importance of minimizing pain in the mind as well as dealing with the patient's pain in physical and psychological terms(8).

In conclusion, I have realized that one can learn to use hypnosis to change one's behavior and to change the way one lives. We see that hypnosis can be amazingly effective and often is directly responsible for major changes in an individual's life pattern. But it must be stressed that it is not a guaranteed method of chasing away private demons and problems. It is not the answer for all pain management nor does it always offer long lasting effects. But, research is continuing and growing, and the further an understanding of hypnosis and its effects are understood the closer we are to more concrete answers.

What Happens to the Brain during Hypnosis?

Hypnosis is an altered state of consciousness that may resemble sleep but which is artificially induced. Most often, hypnosis occurs during hypnotherapy, in which a hypnotist will use suggestion to help a patient to explore repressed memories, thoughts, and ideas. Some people also practice self-hypnosis. Despite the fact that a person experiencing hypnosis appears relaxed and may experience a mental state similar to sleep, the brain during hypnosis is as active as if the individual were fully awake.

Researchers have found that during hypnosis the brain is capable of attention that is deeply focused. Random or spontaneous thoughts are less likely to occur to a person who is undergoing hypnotherapy. Likewise, the brain is more susceptible to suggestion. This means that an individual undergoing hypnosis is more likely to follow orders from the person performing hypnosis and is likely after the procedure to be influenced by ideas and behaviors that were discussed while he or she was hypnotized.

A theory regarding what happens to the brain during hypnosis regards communication among the brain's cognitive systems. The cognitive systems are those which allow people to process information, categorize information, and create associations. Researchers who believe that communication among the brain's cognitive systems are disturbed point to a number of mental effects of hypnosis as evidence. For example, many undergoing hypnosis report a sense of detachment and a reduction in spontaneous thought.

There is much debate concerning which physical or neurological effects occur in the brain during hypnosis. Some specialists believe that the frontal lobes play a significant role in creating this altered state of consciousness. The frontal lobes are the part of the brain responsible for organizing intentional action. Since hypnosis requires an individual to participate in involuntary action, many specialists theorize that the functions of the frontal lobes are weakened or altered in some other way.

While there is no conclusive evidence that there are any neurological changes that occur in the brain during hypnosis, many theorists have proposed various ideas that are used to describe the hypnotic procedure. One popular theory is information theory. This idea states that the hypnotist is able to hypnotize an individual by increasing the signal-to-noise ratio. In other words, the hypnotist reduces the presence of distracting thoughts, sounds, and objects in order to make suggestive messages more easily received.

Another popular theory to describe the brain during hypnosis is systems theory. This idea is based on the activity of the nervous systems of the individual

undergoing hypnosis. The hypnotist, according to this theory, decreases or increases the activity of various subsystems within the patient's nervous system.

Within the boundaries of science, the mind is thought to have emerged from the brain. However, the interrelationship between the brain and the mind has indeed been intriguing for scientists and philosophers in various cultures. In India, the great sage Patanjali developed the yoga discipline. It is a technique meant to directly influence the brain from the mind and thus bring peace and happiness to the mind; by considering the body and mind an integral whole, a spiritual element is added too. In India, instead of the Western dualistic concept of brain-mind dichotomy, the term used is consciousness, which indeed transcends the said dualism, synthesizing the body, mind and soul into an inextricable continuum.

However, how the consciousness influences the body and how the body influences the consciousness are still eluding science and remain inexplicable. In the US and in many other cultures, the original inhabitants had various rituals through which they could interact with their consciousness using various methods which are gradually attracting the interest of researchers.

During the Enlightenment period in the West, more theoretical bases were developed and Descartes divided the body and mind and proposed that they were connected through the homunculus, presently called the pituitary gland. Advanced research has shown that the brain functions both analytically and holistically. McGovern Brain Centre at MIT, Centre for Brain and Cognition, UC San Diego; Allen Institute for Brain Science, Seattle; The Brain Science Institute, John Hopkins University; Centre for Mind and Brain Research, UC, Davis; Kavli Institute for Brain and Mind, UC, San Diego; Neuropsychological Studies of Brain and Mind, UC, Berkley are some of the leading Institutes doing phenomenal research in understanding the brain and its functions.

Research emphasis has gradually shifted to understanding the effects of various normal and abnormal physical conditions of the brain on its functional capabilities. The neuro-cognitive basis has become the most widely accepted and applied theoretical frame of reference for understanding brain functions. However, it is well established that induced mental conditions do have significant effects on the neuro-physiological functioning of the brain and these changes in turn affect the neuropsychological status and responses of the brain, affecting behaviour.

Karl Pribram, in collaboration with David Bohm, a Quantum Physicist, investigated the brain-mind interrelationship, and then developed the holographic model of the brain for studying the interrelationship. Bohm's quantum interpretation about which I have done my doctoral research, paves some revolutionary new way of understanding the dynamics of mind and brain

(Chandrakunnel, Philosophy of Physics, 2000). Bohm's quantum mechanical interpretation is known as the ontological interpretation since he proposed that a quantum potential guides the particle and thus transcends the wave-particle duality of the Copenhagen interpretation. The quantum potential is merely a mathematical property in classical mechanics while in the quantum realm it has physical significance, which is being explicitly exhibited by the Aharonov-Bohm effect.

Bohm further extended this interpretation to examine how the brain and mind are mutually interacting and influencing each other through the implicate order and the soma significance of the interrelationship (Chandrakunnel, Quantum Holism to Cosmic Holism, 2008). However, Bohm had proposed only a general perspective on the brain-mind interaction, which could not be developed into a testable theory.

Prof. Dr. Elio Conte, a theoretical physicist, applies quantum mechanics to the cognitive functions of the brain and stretches Quantum Mechanics to biology and medicine. He and his associates propose that the Clifford Algebra can represent mental variables and they have done a large number of research publications (Conte Elio: Testing Quantum Consciousness. NeuroQuantology (2008); 6 (2): 126-139; Alpha-rhythm stimulation using brain entrainment enhances heart rate variability in subjects with reduced HRV. Francesco Casciaro¹, Vincenza Laterza, Sergio Conte, Maria Peralice, Antonio Federici, Orlando Todarello, Franco Orsucci, Elio Conte.

These articles and many others reveal the recent developments in applying the quantum mechanical concepts to the framing of the brain-mind relationship. However, in this context, due to the lack of a significant theory to explain the interactive dynamics of consciousness and body or brain and mind, the Global Institute has decided to pool the resources into research in order to develop an inter-phase theory integrating science and religion, the quantum mechanics, psychology, neuroscience, computer science, philosophy of mind, so that the possible theory on consciousness that can go beyond the usual dualistic dichotomized paradigm of brain-mind and come up with a comprehensive and dynamic theory applicable to the transformation of the individual and collective consciousness altogether.

Transformational Tools

How to effectively influence the brain/mind? During the initial development of humanity, religion later psychology and lately consciousness studies which are a bundle of interdisciplinary studies joined together developed methods to influence and transform brain/mind or consciousness. Religion through mysticism and psychology through different psychological tools influenced consciousness and people achieved to have higher consciousness. Through an integration of science and religion, now consciousness studies try to develop tools of transformation.

Neuroscience, assisted by surgical removal of brain parts eliminates problems and through implantation of artificial instruments and micro chips in the brain enhancement of the consciousness has also already achieved. Through the admittance of pharmacological chemicals altered states of consciousness has also been achieved. Through improved versions of suggestions, elimination and enhancement of consciousness seems to be the easiest and cheapest way of transformation without much side effects.

The Scottish Surgeon James Braid studied systematically and scientifically researched hypnosis and its role in resolving many mental disorders. In the twentieth century Milton Erickson had applied hypnosis in a very significant way through conceptualizing the unconscious as highly separate from the conscious mind, with its own awareness, interests, responses, and learning (Beyond Erickson: a Fresh Look at the Emperor of Hypnosis, Alex Tsander, 2006). He taught that the unconscious mind was creative, solution-generating, and often positive. With a clinical effectiveness through a paradigm shift of context, internal meaning and preferred representational systems, Erickson was capable of making behavioural changes and healing mental disorders and thus made hypnotherapy popular and scientific. Dr. Ernest and Dr. Kathryn Rossi have done epochal research in developing hypnotherapy in the way practiced by Erickson and further developing it into a transformational tool and even theorizing how malignant cells' growth could be stunted by hypnotherapy (Collected Works of Milton H. Erickson (2008-2010), MHE Press Edited by Ernest L. Rossi, Ph.D., Roxanna Erickson-Klein, Ph.D. & Kathryn Lane Rossi, Ph.D. In the European Frontier, Prof. Dr. Dirk Revenstorf, Eriskson Society, University of Tübingen has contributed, further extended the research and communicated the results on the influence of Hypnotherapy in the transformation process. (MEG Academy, Milton Erickson Gesellschaft für Klinische Hypnose, University of Tübingen, <http://meg-tuebingen.de>.)

In India hypnotherapy was popularized and practised by the doctor couple Dr. Bhaskar Vyas, a plastic surgeon and Dr. Rajani Vyas, a gynecologist. They are instrumental in organizing conferences and seminars and thus employing hypnotherapy as a means for healing mental disorders and effectively imply behavioural changes (Space Time and Consciousness: The Fifth Dimension, Bhaskar Vyas & Rajni Vyas, 2004; Indian Handbook of Hypnotherapy: Foundations and Strategies, Bhaskar Vyas and Rajni Vyas, 2009).

In Kerala, a state of India, through a lifetime of active hypnotherapy popularization and healing thousands of multiple personality disorder cases, Fr. Geo Kappalumackal well established the utility of hypnotherapy as a tool in transforming consciousness (Fr. Geo Kappalumackal, Mental Sickness and

Healing, 2010). Such a healing mechanism of mental phenomena and transformation technique need scientific explanation. Though there are various research centres related to Universities and Medical College Hospitals studying scientifically the power and ability of these tools like hypnotherapy, Cognitive Behaviour therapy, Neuro Linguistic Programme and the like bringing about behavioural changes, healing mental disorders and further developing such tools as transformation techniques, there is indeed a lack of coordinated vision and instrument. That is the rationale behind the proposal of an International Journal for Transformation of Consciousness, by the Global Institute for Transformation (Gift) as well as to initiate further research into the meaning of consciousness and how it affects the body, so that a suitable theory could be developed and tools could be furnished for transforming consciousness.


Problems with respect to the Research:

A great deal is already understood about neuroplasticity of the brain, its functions and spatial localizations of the functions, and the presence of several complex neural networks contributing to functional organization of the brain. Paul and Patricia Churchlands propose that traditional notions of mental functioning are to be replaced by new notions based on a neurocomputational perspective (Patricia Churchland, *Neurophilosophy*, 1986), like classical physics was replaced by the Aristotelian physics. When he was doing his doctoral research at the University of Leuven, Belgium, he had interactions with Paul Churchland and one of his papers was on *Neurophilosophy*. Paul and Patricia based their theory on the reductionist approach, eliminating altogether the concept of mind from the vocabulary and replacing it with brain states and neurochemical transmitters. What Dr. Mathew found was that it was restricted, one sided and denying the powerful concept of mind, which is an everyday experience of every one, whether ordinary or well educated. On the other hand, Dr. Mukundan (Mukundan 2007) has explained mind as an emerging functional state of the brain, which is not limited by the brain's physical limits. According to the theoretical model developed by him, one can mentally create concepts and relationships, higher than what exist in reality, a mental attribute, which makes the human mind a sublime and physically unattainable functional state. He demonstrated that through hypnotic suggestions, recognition of physical stimuli can be blocked or enhanced, though suggestions do not affect the process of sensory registration (Mukundan et al. 1999, 2012). This was demonstrated by event related potential (ERP) experiments, which showed that ERPs are excellent neurocognitive processing measures that can be influenced by hypnotic suggestions. His experiments show that experiencing is an essential subjective reality testing method needed for establishing contact with reality, which can be influenced by several factors (Mukundan 2011a, 2011b, 2010, 2009, Mukundan, Ajayan 2011) employed by the experiencing person, though the same may not be verified by reductionist methods. This appears to be a testable

reference frame for verifying the mental states, and for determining how these states influence the physical status of the brain and its neurogenic processing'

What happens in the brain during hypnosis? - Curiosity

curiosity.discovery.com › Psychology › Memory

ABBE		FARIA
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Recent tributes to Abbe Faria

St. Xavier`s College Of Arts, Science & Commerce, Mapusa, Goa set up its Abbe Faria Post Graduate Dept. Of Psychology

A prominent road in Lisbon was recently renamed Abade Faria Road

At the Pavilhão de Conhecimento (Pavilion of knowledge) on newly named Abade Faria Road in Lisbon a variety programme was conducted including a conversation between hypnotherapist Mário Rui Santos and neuroscientist Rui Costa, which addressed the life of Abbe Faria, hypnosis and how neuroscience explains his studies, in the programme titled **Abbe Faria, hypnosis and the brain.**

At the American Psychological Association`s Annual Convention Ian E. Wickramasekera, PsyD, of the University of the Rockies said: “I think we should be listing Abbe Faria more regularly” as a discoverer of hypnosis.


Book to be released in October 2014 --Trance-Migrations: STORIES OF INDIA, TALES OF HYPNOSIS by LEE SIEGEL features Abbe Faria after doing research on him in Goa.

GRAZIELA VIEIRA published A PORTUGUESE POEM ON ABADE DE FARIA

Recently released Portuguese book: Augusto Ribeiro - The Abbe Faria in the French Revolution - Nunes de Carvalho Publishing House - Lisbon - 370 pg / 21 cm x 15 cm

Recently released fictional book set in South India by a distinguished Portuguese psychologist and novelist -- Dualist: The Hypnotist Abbe Faria and the Enigma of Disembodiment in Life by Luis Joyce – Moniz. Luís Joyce-Moniz, born in 1945, is a retired professor of psychotherapy and health psychology at the University of Lisbon. He graduated from the University of Geneva , and did his PhD at the University of California at Santa Barbara, where he also taught. His works include

the Modification of Behavior (Ed. Horizonte, 5th ed, 2005), Developmental Psychopathology (Ed. McGraw-Hill, 2nd ed, 2000), Psychology of Illness for Healthcare (Wing, 2005) and Hypnosis, Meditation, Relaxation, Role Playing (Harbour Publishing, 2010). In the domain of thrillers, or psychopathic detective novels, he published the trilogy In & Out (Relógio d'Água, 1998), The Body Conversion (Relógio d'Água, 2000) and Psychology Does Not Exist (Quarteto, 2002).

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Goa to honor 18th century hypnotist Catholic priest

Published: 7:09 pm, June 1, 2014 Story

By: mattersindia.com reporter

Margao: Goa Chief Minister Manohar Parrikar has promised to launch projects to honor an 18th century Catholic monk, who pioneered the scientific study of hypnotism.

Abbe Faria was born in 1756 as José Custódio de Faria at Candolim, a town in north Goa, near the famous Calangute beach. He died a Catholic monk in 1819 in Paris.

He undertook the study of hypnotism after a suggestion from his father cured his stage fright. Hypnotism is now widely used for pain management and emotional trauma therapy. The revolutionary priest had spent years in France's infamous prison, Chateau d'If, in solitary confinement for taking part in revolution. During the imprisonment, he steadily trained himself using techniques of self-suggestion.

On May 31, the priest's 358th birth anniversary, Parrikar said "a lot" has to be done to honor prominent Goans such as Abbe Faria.

The Goenkarachem Daiz, an association founded to preserve the Goan culture, organized the commemorative program in association with the Indian Psychiatric Society (West Zone) at Ravindra Bhavan, in Margao, Goa's commercial capital.

The organizers submitted Parrikar several demands such as naming the Institute of Psychiatry and Human Behaviour (IPHB) after Abbe Faria, setting up of a chair in his name at the psychology department at Goa University, establishment of a museum at Abba Faria's house at Candolim, launching a mental health counseling center at Colvale and

releasing a 10-rupee coin and postage stamp celebrating the life of Abbe Faria.

“I am giving a blanket assurance, but I will have to study the demands put forward at a separate meeting. I don’t see much difficulty in implementing the same and I feel there is a lot to be done to honor several other prominent Goans who have made significant contributions to society,” Parrikar said.

Parrikar urged the organizers to make the anniversary function an annual event.

De la Cause du Sommeil Lucidea, a book originally authored in French by Abbe Faria and now translated in to English by Manohar Sardesai, was released on the occasion.

Goa Speaker Rajendra Arelkar released a souvenir at the function where a documentary on the life and works of Faria was screened.

Abbe Faria was the son of Caetano Vitorino de Faria and Rosa Maria de Sousa. The father was a descendent of Anantha Shenoy, a Goud Saraswat Brahmin, who converted to Christianity in the 16th century.

His parents separated because of “irreconcilable differences” and obtained the Church’s dispensation. Caetano rejoined the seminary that he had discontinued to get married. His mother joined the St. Monica Convent in Old Goa and went on to become its prioress.

When Faria was 15, his father took him to Lisbon, the Portuguese capital, and after a year convinced King Joseph I to send them to Rome so that the father could earn a doctorate in theology and the son to study for priesthood.

Eventually, the son too earned his doctorate. He dedicated his thesis to Portuguese Queen Mary I, and another study on the Holy Spirit to the Pope. An impressed Pope invited him to preach a sermon in the Sistine Chapel that he attended.

When Abbe Faria returned to Lisbon the nuncio informed the queen about the Pope’s honor to him. So, she too invited him to preach to her in her chapel. But the young priest was tongue-tied on seeing the assembly. At that moment his father, who sat below the pulpit,

whispered to him in Konkani: Hi sogli baji; cator re baji (they are all vegetables, cut the vegetables). Jolted, the son lost his fear and preached fluently.

The priest often wondered how a mere phrase from his father could alter his state of mind so radically as to wipe off his stage fright in a second. The question had far reaching consequences in his life.

Abbe Faria followed the work of Franz Mesmer, who claimed hypnosis was mediated by “animal magnetism.” However, the Catholic monk taught that hypnosis worked purely by the power of suggestion and introduced oriental hypnosis to Paris.

The monk was one of the first to depart from the theory of the “magnetic fluid” and highlight the importance of suggestion and to demonstrate the existence of “autosuggestion.” He also established that nervous sleep belongs to the natural order.

He changed the terminology of mesmerism. Previously, the focus was on the “concentration” of the subject. In Abbe Faria’s terminology the operator became “the concentrator” and somnambulism was viewed as lucid sleep. The method of hypnosis he used was command, following expectancy. The theory of Abbé Faria is now known as Fariism.

Wikipedia quotes Mikhail Buyanov, president of the Moscow Psychotherapeutic Academy, hailing the Goan priest as a great and fearless person who fought for truth “rather than for his place at the vanity fair.”

Buyanov also regretted that details about the priest’s life remain unknown to historians and lost forever. However, his mystery lies “in his talent, courage, and quest for truth. His mystery was the mystery of someone who was ahead of his time and who blazed a trail for his descendants due to his sacrifice,” said the author of “A Man Ahead of His Times,” a study in Russian of Abbe Faria.

François Joseph Noizet, a 19th century French Military General and a student of hypnotism, noted in his diary about a man in Paris who made the experience of hypnotism public.

“Every day, some 60 people used to gather at his residence and it was rare among these, that there were not at least five or six people who were susceptible to fall into a hypnotic trance. He would openly declare that he did not possess any secrets or any extraordinary powers, and that everything he achieved was dependent on the will of the persons he was performing upon.”

Abbe Faria left for Paris in 1788, a year after he was implicated in the Conspiracy of the Pintos. In Paris, he became a leader of one of the revolutionary battalions in 1795, taking command of one of the sections of the infamous 10 of the Vendémiaire that attacked the French Convention.

In 1797 he was arrested in Marseille for unknown reasons, and sent to the Chateau d’If in a barred police carriage.

After a long imprisonment he was released and returned to Paris. In 1811, he was appointed Professor of Philosophy at the University of France at Nîmes, and was elected member of the Société Médicale de Marseille at Marseille.

In 1813, realizing that animal magnetism was gaining importance in Paris, he returned to the French capital and started promoting a new doctrine. He provoked unending controversies with his work “On the cause of Lucid Sleep in the Study of the Nature of Man, published in Paris in 1819 and was soon accused of being a charlatan.

He retired as chaplain to an obscure religious establishment, and died of a stroke in Paris. He left behind no addresses and his grave remains unmarked and unknown, somewhere in Montmartre.

There is a bronze statue in central Panjim, next to the Goa Government Secretariat, of Abbé Faria trying to hypnotize a woman. It was sculpted in 1945 by Ramchandra Pandurang Kamat.

Portugal commemorated his 250th birth anniversary by releasing a postcard of this statue. A prominent thoroughfare in the southern Goan city of Margao is named ‘Rua Abade Faria’ (Abbé Faria Street) in his honor.

The Mustard Seed Art Company, a theater group from Goa, celebrated the 250th anniversary by staging a play entitled Kator Re Bhaji (cut the vegetable), written and directed by Isabel de Santa Rita Vaz.

Alexandre Dumas used a fictionalized version of the Abbé Faria in his famous novel The Count of Monte Cristo.

Asif Currimbhoy in his play Abbé Faria narrates the dramatic situations of the life and views of a revolutionary priest and Premier hypnotist. The title was published by Writers Workshop.

The Institute of Clinical Hypnosis and Counseling established in Kerala is a memorial to Abbé Faria.

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